

YEAR BOOK
of the
AMERICAN ACADEMY
of
ASTROLOGIANS



OFFICERS:

JOHN HAZELRIGG *President*
DELMAR DE FOREST BRYANT . *Vice President*
GEORGE J. McCORMACK . . . *Secretary*
FLORENCE A. BARNETT . . . *Treasurer*

1917

HERMETIC PUBLISHING COMPANY
NEW YORK

Δ
KF 87273
✓



Copyright, 1917
BY
AM. ACADEMY OF ASTROLOGIANS

PRESS OF
BRAUNWORTH & CO.
BOOK MANUFACTURERS
BROOKLYN, N. Y.

Certificate



Fellowship

This is to certify, That, through due Process of honorary Selection, and Acceptance of the proffered Station,

Abcd E. Fghij

Tis become an Academician in the confraternity of Thirty that constitutes the

American Academy of Astrologians

Conformably with the Spirit of Truth embodied in the Principles and Purposes of the Organization, and the high Degree of Merit that bespeaks the true Astro-Philosopher.



In Witness Whereof, We this 14th day of January, 1916 affix our Signatures as Executive Officers, and append the seal of said Academy.

John H. Henshaw, President.

Joseph McCormack, Secretary.

Reduced Facsimile

Foreword

By THE PRESIDENT

WITH this first issue of the YEAR BOOK an explanatory word as to the genesis and enucleation of the AMERICAN ACADEMY OF ASTROLOGIANS will doubtless be of interest to those whose searchings for more Light have led them beyond the sublunar pales into the star-fields.

Primarily, the idea suggested itself by reason of certain unwholesome conditions only too palpable to the rank and file of all interested in the higher meanings of Astrology—conditions that, despite occasional sincere effort towards achievement, could lead only to confused and negligible endings. Perhaps more apparent than all else had been the difficulty of maintaining at any time or anywhere even a faint semblance to a truly working organization, simply because of the limited number of minds possessed of the requisite temperamental adaptability to be found in any one community. The introduction of non-serviceable material into the various bodies merely as make-shifts to remedy this paucity could prove none otherwise than futile and inept, as verified in the repeated failures to accomplish aught approaching a philosophical or dignified promulgation of astral doctrine. Alternatives so incongruous and impracticable could scarcely have been resorted to by any known class of students other than the one with the amiable habit of justifying every eccentricity by recourse to the convenient Uranian standard!

These and other deterrent facts were given careful cogitation, with various corrective and emendatory schemes duly considered, till finally what seemed to be salient features of a real solution suggested themselves. These were submitted to the judgment of other minds similarly actuated with the one supreme desire to impart a more elevating and utilitarian spirit to the Cause. And thus brought through the leavening process these ideas fructified in the present undertaking, which presents not only a unique, but, we believe, a thoroughly feasible plan to administer more adequately to the demands of a science which, though hoary with age, has been so persistently denied its rightful place in the scholastic councils.

And so the project, once decided upon, was quietly brought to a practical issue by a Council of Four in New York on January 14, 1916 (time of assembly, 7.15 p.m.), being commemorated in Capricorn agreeably with the alchemic requirements in the expression of a cyclic law; and that the inaugural work might be facilitated, and as a tentative official body, these four assumed said functions for the first year's tenancy, or for such time as shall elapse till the date of annual election is properly assigned.

It was further resolved, in accordance with a Hermetic and kabalistic plan, and because of its mystical character and aims, to restrict the membership to Thirty. It is the perfect number (10) tripled in a ratio of fruitfulness (3), and equates with Arcane III. of the Planetary Circles, signified by "Isis-Urania," the generative principle in the manifesting realms. This point is ruled by Venus, the Egyptian Isis, crowned with twelve stars, the solar nimbus about her head symbolizing the creative power of Intelligence, while the eyes covering the cube on which she sits emblemize the visions of Hermes; her feet rest upon the crescent of the Moon, showing the subjection of Matter to Mind; in one hand a globe-tipped sceptre, in the other is an eagle poised, its head turned towards her indicating the human soul reverting to the God principle,

in which name of Deity the G possesses the kabalistic value of 3. The lesser Arcane XXX. in the fatidic circle of Venus is governed by Jupiter. Thus, Love, Judgment, and Fecundity are numerically synthesized in the ground-plan of this Structure.

The foregoing is given merely as an explication of the mystical corner-stone on which the organization is builded, and not as implying in any wise a devotion to Oriental doctrine other than that embodied in the legitimate astrological curriculum.

To quote from a section of the By-Laws: "Academi-cians shall be native-born or naturalized citizens of the United States, and shall be selected with reference to an inherent fitness determined by the extent and worthiness of their previous labors in the field of Astro-Mysticism, to the end that the intellectual, the scientific, and the utilitarian standard of the organization be assured and maintained. The fact of being merely a student or a practitioner of the science cannot alone constitute eligibility; nor will personal application for membership, or aught that savors of electioneering or of individual bids for recognition be entertained, and such methods will rather invalidate the admission of such self-constituted candidate. Eligibility shall be wholly in the nature of unsolicited preferment, and in accordance with the rules declared in the By-Laws and Constitution."

This question of eligibility was one of delicacy, lest the restrictions imposed should be viewed as oligarchic in character, and so give offense where none was intended, or a feeling of umbrage to be grievously deplored. But these restrictions were deemed necessary to the purposes involved, which are to standardize Astrology and its allied branches, and to win for them, in so far as may be made possible, such recognition as may be attained through the combined efforts of a carefully chosen body of workers of willingness and capacity, who stand fully as representative in their particular

field as do the accredited authorities in other avenues of technical endeavor.

To this end it is made incumbent upon each Academician to contribute annually a representative Paper—the thesis and treatment to be optional with the writer—to be embodied in a Year Book; the proceeds from which are to create a self-sustaining fund, eventually to provide the wherewithal for an Academy magazine, and for propaganda work of such character and extent as shall be subsequently decided upon.

Hence is readily inferred the necessity for a strictly qualified membership, the constructivist as compared with the conventional deliver or the one who simply practices the art in a professional capacity. As thus constituted the Academy partakes of the nature of a quiet, cohesive working organization, safeguarded against the elements of friction and the prevalence of personality which so easily beset the promiscuous groups, and is thereby enabled to make itself both purposeful and efficient in the regulation of its activities.

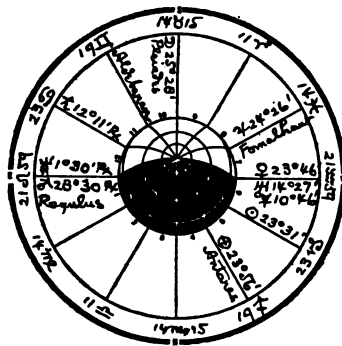
While the practical details of administration are omitted for obvious reasons, in the foregoing is summarized the chief essentials of the movement here inaugurated, which, we trust, will prove somewhat more than of passing interest, and sound an appealing note in the hearts of all who have the spirit to glory in the triumph of every step truthwards.

We announce with regret that some of the affiliations have been too late to be represented herein. The Academy may be pardoned a degree of self-felicitation, however, in being able to submit to the reader and the student the following compilation of the first Year Book, inasmuch as it gives an earnest of what will follow when the chairs occupied shall reach more nearly the prescribed complement.

All movements must have a beginning, even though it be a modest one. The *Old Academy of Science* in the early part of the 17th century grew out of a body of scientific men who for thirty years foregathered semi-occasionally at the

house of Montfort, and afterwards at that of Thevenot, in order to discuss and to communicate their discoveries. This was merged into the French Institute in October, 1795, and in 1818 was followed by a reconstitution of the Academy as a branch of the same, of which the Beaux-Arts is a department, with its Forty Immortals.

So from the acorn grows the oak, from meagre means may be woven the perfect woof, from humble beginnings the more enduring fabric. And, *per adductio*, may not our own faith logically be drawn toward the actualization, in the not remote future, of a full-fledged Assembly collectively dedicated to the rehabilitation of truths that were old when Egypt was in its swaddling clothes and the Light first dawned from out the East to make mystic the land of the Pharaohs? *Tempus omnia revelat.*



The Alche-Mythic Basis of Astrology

By DELMAR DEFORREST BRYANT

IT has ever been a matter of much mystery, no less to the professoriate than to the laity, how the relationship that appears to exist between the movement of planets and the lives of men was ever discovered and reduced to a science. What could it have been that first suggested such a relationship? Nothing apparently is more dissimilar and disassociated than a star and a human being, and yet we find from the remotest times an almost universal belief in the science of astrology. Indeed, we are now in the very decadence of this science, which by the majority of people to-day is regarded as a superstition to be relegated to that convenient scrap-heap called "occultism," which is made to include spiritualism, theosophy, hypnotism, palmistry, cartomancy, and all other forms of divination and queer doings generally, all of which is considered unbecoming the dignity of modern scholasticism.

It is well known that the Zodiac is very ancient, in fact it seems to antedate all historic records, leaving us to infer that it must have originated in some pre-historic master race of people who were vastly more advanced in the science than any of the moderns. I am aware that this statement may appear at variance with the generally accepted theory of evolution, and yet it is by no means necessarily antagonistic thereto. For, whatever we may affirm of the outworking of the principle of evolution, as outlined by Darwin, Huxley,

Haeckel and others, yet we find plenty of examples of racial devolution and decline. Some scientists are now contending that the monkey is nothing more nor less than a degenerate man.

Be that as it may, we are continually exhuming relics and records which confirm the existence of nations far wiser and more masterful than we, living in ages gone by, and among those peoples astrology seems to have occupied a high and prominent position; as, for example, the Nagas, the primitive people that invaded and settled in India, among whom astrology was the ruling science. All affairs, political, sociologic, agricultural, etc., were conducted by its aid; and there is no evidence that the masses were as ignorant and superstitious as they are to-day; in fact, they are said to have possessed both culture and refinement, and to have been advanced in all the arts and sciences. May we not ascribe this unusual knowledge to some superior power of vision which, for some reason, is lacking to a great extent in the present race?

All are familiar with the great advancement science and art had made in Egypt long prior to the Christian era, as shown by architectural remains, covered with their copious historical hieroglyphics. It is generally conceded that this people was originally a colony from a more ancient people—probably the submerged Atlanteans. Beyond the account of Solon, as recorded by Plato, and some collateral fragmentary evidences, we are unable to go, by any method which would be deemed authentic, though it is possible by psychometry to go back in vision to the beginning of the present cycle, representing approximately a period of four hundred thousand years. As the destruction of Atlantis occurred only about eleven thousand five hundred years ago, it is to be considered a comparatively recent event.

Much of the wisdom of these ancient peoples is hidden in symbolism, seemingly incomprehensible, yet it yields up its treasures to whomsoever is willing faithfully to pursue the

subject. Most of this symbolism is synthetized and embodied in the Emerald Tablet of Hermes, which, rightly interpreted, is as surely a key to all these mysteries as the Rosetti Stone was in deciphering the hieroglyphs of Egypt.

It was, I believe, Pernety who first discovered, or at least who first advanced, the theory that the gods of all mythologies are but different names employed to express some factor, principle, or operation in what is called the Magnum Opus, or Great Work—a work so frequently alluded to by both medieval and modern writers, that it seems to have a classic ring, even though it remains of doubtful and mystical significance.

Prominent among these mythological deities stands out the name of Hermes, whose existence, whether mythical or real, is to be traced to the remotest antiquity, though as a god he was worshipped principally in Greece. Comparative mythology identifies him with Mercury of the Romans, while in Egypt he appears under the figure of Thoth. This god, to whom is ascribed the power of eloquence, wit and learning, seems never so real in his supernal character, however, as when engaged in abstruse, philosophic discourse as Hermes Trismegistus, the teacher of men.

We shall find, as we delve patiently and with great assiduity into this subject, some very astonishing things, not the least of which is the vast distance mankind has gone from the real truth in attempting to guess at the meaning of this remarkable myth. Different schools of philosophy have seized upon this name, as upon others of mythic origin and significance, like, for example, Zoroaster, Krishna and Christ, investing these mystic figures with imaginary powers, and weaving imaginary histories about them, thus finally anthropomorphizing them.

Taking the cue of Pernety, we shall have little difficulty in tracing out the astrological correspondences of the various mythological deities. Indeed, they appear, many of them, to

express themselves naturally in astral nomenclature, very much as if they had lived as heroes, and were afterwards translated and metamorphosed into starry gods. Thus, there were gods corresponding to all the planets, Venus, Mars, Mercury, Jupiter, Saturn, Uranus and Neptune, as well as to the luminaries, the sun and the moon.

Most people are content to drop the subject with the discovery of this mythical correspondence, having decided that it is "all superstition." But we must look deeper than this. Such explanation explains nothing of vital interest. To know that the ancients worshipped the sun and moon and stars signifies nothing, unless we know *why* they worshipped them. And this enquiry, pursued to the ultimate, reveals the fact that this worship was instituted and carried on because of some mystical connection observed between the stars and man himself, for all wisdom and science on final analysis consists in the co-relating of external phenomena to man.

It is an old cabalistic dictum that "man is the perfect microcosm of the universal macrocosm"—a dictum which sounds profoundly wise, but which really conveys but little wisdom to the average mind. Man needs rather to consider himself the macrocosm, and to look in nature for the microcosm, as we shall see.

Even when we have subjected our mythic deities to a system of astromorphism, as illustrated in the science and practice of modern astrology, are we certain that we have reached the ultimate wisdom hidden in this mystic symbology? In other words, are we sure that we have found the original Primum Mobile? And this leads us to a consideration of our first enquiry, How was the relation, manifestly existing between the lives of men and the movement of the planets, first discovered?

To answer this question, it will be necessary to retrace the steps by which this relationship was originally established, and in doing this we find that our present astrological sym-

bolism was at one time applied to quite another science than astrology. The signs used in the zodiac were, for a long time, employed as a sort of cabalistic terminology to record the various steps or phases of what is known as the Magnum Opus.

That the stars were *believed* to exert a definite influence on the progress and the perfecting of this work is very evident, but it is a question whether the ancient Hermetists ever determined with any accuracy the character or extent of this influence, although in the writings of Albertus Magnus and others of that school we find evidences of a very remarkable system of correspondences, which appears at that time to have risen to the dignity of a science. And these sages evidently adopted the nomenclature of the alchemists, using it to express their astrologic theories, thus virtually transferring the language of terrestrial to celestial phenomena. Later on the same nomenclature of the Hermetists supplied the terms used in modern chemistry. In each case the signs and symbols assume an entirely different significance.

Evidences are plentiful that prior to what we may term "this age" there existed an age of superiorly endowed human beings. The limits of the present article are altogether too brief to do more than touch upon this fact. In that age, of which Atlantis as it existed within the traditions of the Egyptian priests was a degenerate offspring, the knowledge of the Magnum Opus, or the mastery of the elements, was far more developed than our present knowledge of electricity. With the hierarchies of Atlantis, Heliopolis and Cholulu, the knowledge passed and was buried for a long time, reappearing to some extent among the Hebrew prophets, who had it originally from the naturalized Egyptian, Moses, and again co-temporaneously and later on in Greece among such philosophers as Pythagoras, Plato and Aristotle, and still later among the medieval mystics by Paracelsus.

Lord Bacon knew the art and by it was able to shape the

destiny of the British Empire, and even that of America. Nicholas Flammel did the same in France, and Raymond Lully in Spain, Jacob Boehm in Germany and Geber in Arabia, and a long list of others that might be named, some of whom, of course, accomplished far more than others. Most of them in one way or another became martyrs to the cause. Every professed reformer places himself in the lists of martyrdom.

According to the testimony of all these writers (and a vast amount of their literature is available) the astrologic symbolism was used at that time almost exclusively to denote alchemical transmutations of what they call the *Prima Materia*, believed to be identical with the *Primum Mobile* of the more ancient philosophers—astrologers and alchemists.

It will be interesting and very much to the point at this juncture to make a cursory analysis of the signs of the zodiac, showing their relationship to and their probable derivation from the science of alchemy instead of astrology as generally believed. In order to make this analysis more intelligible, it will be well to preface it with a brief outline, or panoramic view, of that which actually transpires in the *Magnum Opus*, as mystically described in the *Emerald Tablet of Hermes*, which reads as follows:

“It is true, without any error, and it is the sum of truth; that which is above is also that which is below, for the performance of the wonders of a certain one thing, and as all things arise from one Stone, so also they were generated from one common substance, which includes the four elements created by God. And among other miracles the said Stone is born of the First Matter. The Sun is its Father, the Moon its Mother, the wind bears it in its womb, and it is nursed by the earth. Itself is the Father of the whole earth, and the whole potency thereof. If it be transmuted into earth, then the earth separates from the fire that which is most subtle from that which is hard, operating gently and with great artifice. Then the Stone ascends from earth to heaven, and again descends

from heaven to earth, and receives the choicest influences of both heaven and earth. If you can perform this, you have the glory of the world, and are able to put to flight all diseases, and to transmute all metals. It overcomes Mercury, which is subtle, and penetrates all hard and solid bodies. Hence it is compared with the world. Hence I am called Hermes, having the three parts of the whole world of philosophy."

In nature there is found One Thing which potentially combines the virtues of all things, and not only the potential virtues of the things themselves, but what is more, the vital, magnetic power to manifest these virtues up to the point of actual perfection. Herein we have the first and only absolute proof of an operative intelligence in matter, and this, too, upon what is considered the lowest plane, the mineral.

Looking at it another way, especially after one has an object lesson of this potential evolution, one is bound to recognize demonstratively just what the metaphysicians express theoretically, viz., that "All is Spirit," for each successive operation in the Great Work is effected by the action of an invisible, spiritual principle, that which Boehm calls the "Ens," and Vaughan the "Archeus."

To discover this One Thing, the First Matter of Hermes, and establish it in the proper atmosphere and environment, so that it may, within a reasonable space of time, arrive at its ultimate perfection as the "glory of the world," constitutes the whole art of the Magnum Opus, and it is in the observation of this work, step by step—a work so unique and wonderful in its nature and operation that it utterly transcends all previous human experience—that the Artist, or Hermetic Philosopher, is compelled to invent or devise a new and appropriate language of symbols—a descriptive terminology peculiar to this work of Art, and one naturally incomprehensible to anyone unfamiliar with the nature of the work.

The first step in this Art is the selection of two elements, which, when brought into juxtaposition, are seen to have a

perfect affinity for each other, thus proving their common origin. The eminent philosopher, D'Espagnet, in Hermetic Arcanum, says: "Now that (abandoning all blinds) we may write candidly and truly, we hold that this entire Work is perfected by two Bodies only; to wit, by Sol and Luna rightly prepared." Originally they are one, but appear as two, and are destined again to become one, though a vastly *different* "one" than there were formerly. Now, to represent this "rebis" or "two-thing" as it is called, springing from one root the Hermetists devised the sign (VJ), which when interpreted becomes a fairly good key to the first principles of the Art, since it is simply a monogram of V. S., "Vinum Salis," or "wine of salt." This represents the Chaos,—the Abyss or Great Deep of Genesis,—MEM, the Waters, upon which the Spirit of God moves to create all things.

The application of the term Capricorn to this sign proves the antiquity of the Art. Formerly, and even to this day in Oriental countries, the goat might well be styled the "life preserver." To the inhabitants it is virtually all in all, furnishing them with both food and raiment. It is called an "earthy" sign, not from anything astrological, but because the substance of the alchemical "Goat" is truly an earth, of most wondrous texture and constitution, and the "corn" (cornus or horn) of the Goat, which is the alchemical Moon, is buried *in* this earth, awaiting only the touch of the philosophical Sun to cause its separation and manifestation in the M. C., or Mid Heaven of the philosophers. Saturn governs the sign of Capricorn, because anciently Saturn was the name of the substance, or ore, producing the Water of the Moon. The ancients actually represented Saturn as a figure producing this Water, which may be called the key of Art, since it develops the Mystic Salt, Soul, Sol, or Sun of the "mixt," that is, the "rebis" or two-thing in the Vase of Art, in which microcosm the universe itself is reproduced.

The sign following the Goat is the Water-bearer, or

Aquarius, because if water does not contact the Earth, no production is possible. Hence, Aquarius empties his jug (which anciently was a goat-skin) into the sky, manifestly to irrigate the earth beneath. And this, practically, is the first labor of the Artist, to produce this water, containing within itself a subtle, magnetic principle, which on coming in contact with the Earth, generates heat, or the mysterious "Fire" of the Sages,—the thing most essential for the production of all manifested wonders in this same philosophic Earth. Lucas, the Sage, says, "Take the living water of the Moon, and coagulate it, according to our custom, then place it upon our earth, till it becomes white." Socrates says, "Our mystery is the life of all things, or the water. For water dissolves the body into spirit, and summons the living spirit from among the dead."

But in the first meeting of the water and the earth there is evidenced a certain recoil, an apparent repulsion, described by the Sages as a "fight" between "the Lion and the Eagle," "St. George and the Dragon," and other imaginary sanguinary battles. Hence the sign is that of the separation of two waters (♊), which in Genesis is the establishment of the "firmament," the separation of the "waters above from those below." This description, which is inexplicable in the creative process of a world, fits in most admirably with the philosophic work, the work the writer of Genesis was evidently describing. This "firmament" is the dividing line, distinctly visible, though imaginary, like the point where the horizon touches the surface of the earth, but has no reference whatever to this common earth in the genetic account. Aquarius was formerly said to be ruled by Saturn, and that is right alchemically, for it is for the most part a period of blackness, for which Saturn stands. There is a light shining in this darkness which the darkness does not comprehend, and which is gradually revealed. "And the evening and the morning were the first day."

Pisces (♊), like the "Yin-Yang" (☯) of the Chinese phil-

osophers, is a very ancient sign. It marks the second step in the Magnum Opus, wherein the Living Principles, hitherto passive, become active. In the Book of Lambspring, a very old alchemical tract, we read:

"The Sages will tell you that two fishes are in our sea without any flesh or bones. Let them be cooked in their own water; then they will become a vast sea, the vastness of which no man may describe."

Pisces is a watery sign, because this step in the work of Art has to do altogether with the mingling and combination of the "two waters," for be it understood, that though the "Earth" is here spoken of, yet in the chaos or beginning of creation the whole Earth is in fluidic form. This is prior to congelation. Pisces is said to be ruled by Jupiter, because, when the waters are joined, even no more than is indicated by the sign itself, the work is auspiciously begun. And Jupiter is occultly, "Eu," meaning "good," and "Petros," meaning "stone"—the Good Stone!

Aries (♈), the 3rd sign, has as little to do with a sheep as Capricorn has with a goat, though astrologically it does have to do with RAM. Fundamentally, however, the sign shows the two original Waters united at the base, revealing the primitive, embryonic form, the two leaves of the plant uprising from one root. The union being only partially effected, the substances still appear distinct. Why is Mars said to "rule" Aries? Not because Aries is a "sheep," certainly, for a sheep would be about the last object that the god of war would seek to govern, but because at this stage in the Great Work we reach a decided state of redness in our Earth, indicative of great strength in the solar action. The redness suggests blood—war and conquest, and, indeed, a great struggle has ensued, and the sun becomes triumphant in this reign. Red is the fundamental color of the chromatic scale, and is the first to appear in the Work, following the sign of blackness which has persisted during the reign of Saturn in Aquarius, this sequence

of color being a sign of correct working. After this remarkable "Battle of Armageddon," which has taken place in the Crystal Globe of the philosopher, one witnesses the remarkable phenomenon of the Phoenix rising from its own ashes.

Taurus (♉), the 4th sign, marks the conjunction of the Sun and Moon, which is plainly exhibited by the sign, the Moon being dominant. Taurus, it is said, is ruled by Venus, but what has Venus to do with Taurus? The usual explanation of the "pronounced generative impulse exhibited by this type of animal" is far-fetched and gratuitous. Venus expresses simply the intense love of the luminaries, which cannot now be separated. This is the union which "no man may put asunder." It also makes for verdancy of growth, and gives rise in the work to the appearance of a green color which soon merges into yellow, the second primary color. Green and yellow suggest copper, just as Mars by its redness and strength, iron, and Saturn by its blackness and weight, lead. Furthermore, the "Bull" is no animal, but is originally a corruption of the ancient Baal or Bel, meaning the sun. The word is still retained in the modern French, "belle," meaning beautiful. The ancient alchemic symbolism shown by the sign corrects the idea of the modern misconception, which is as ludicrous as it is misleading. To be sure, the Egyptians did worship the Bull as Apis, and the captive Israelites who had been accustomed to this worship set up the image of the Golden Calf under this sign, but we must remember that the astrologers of those days were quite as much in the dark concerning the occult nature of this "Bull" as they are today, and were surely not nearly so close to the truth as those more ancient people who worshipped the sun itself, bequeathing us this symbol of Sol-Luna. Another very significant fact in relation to this sign of Taurus, showing it to be purely of alchemical origin, is the relative position of the solar and lunar signs—the Moon above the Sun—which accords perfectly with the actual work of the Stone.

In Gemini, the 5th sign, the two alchemic substances, or elements, attain to a point of partial equilibrium, the action of Mercury becoming more and more manifest, hence Mercury is said to rule the sign. Mercury is "hermaphroditic," because it is virtually the offspring of the Sun and Moon, partaking of the characteristics of both, and yet totally unlike either. In truth, there are apparent at this stage of the work Two Mercuries, one of the Sun and one of the Moon, and these are alluded to as the "twins." These two Mercuries through cohobation and sublimation repeatedly mingle and "devour" each other, becoming ultimately one. These are alluded to as the "fixed" and the "volatile." We read: "A nest is found in the forest in which Hermes has his brood; one fledgling always strives to fly upward, the other rejoices to sit quietly in the nest; yet neither can get away from the other. The one that is below holds the one that is above, and will not let it get away from the nest, as a husband in the house with his wife, bound together in closest bonds of wedlock." April is the month of "opening," while May is Maya, or "illusion." That which is to be observed in the budding, opening and fructification of the flower, under the influence of dew and shower, is a mystery having its exact correspondence in the unfoldment of the Work.

Cancer (♋), the 6th sign, called the "Crab" because, like a crab, the sun appears to turn and go backward in this sign, is governed by the Moon. Why by the moon? Is there any logical reason why the moon should "govern" one sign, or one particular "animal," more than another? The moon traverses every sign alike, then why is it said to govern this sign of **Cancer** in particular? The reason is manifest only in the *Magnum Opus*, when, after the appearance of Mercury in Gemini, we come somewhat suddenly into the White Work, or "Work of the Moon," as it is termed. At this period, the Earth of the Sages, formerly black as ebony under the initial reign of Saturn, and red as blood under that of Mars, now

shows forth resplendently, "like the beams of the corruscating moon," as one writer describes it. This transformation from black to white is a miracle in itself. Omar Khayyam alludes to it in the Rubaiat, in the following lines:

"Where the WHITE HAND of Moses on the Bough
Puts out, and Jesus from the Ground suspires.
Iram indeed is gone with all his ROSE,
And Jamshyd's Sev'n-ring'd Cup where no one knows."

This phenomenon is witnessed with joy by the Sage, inasmuch as it is a sure sign of correct procedure. The Lunar principle which corresponds to cold is predominant at this season, hence it is the work of congelation. The whole regimen of the work is shown in the 15th Tarot figure, on whose arms, one pointing upward, the other downward, is emblazoned the legend: *Solve, Coagule*—"dissolve, coagulate!" Suddenly, when Luna attains the zenith of her splendor, the work appears to "turn and go backward" to the *red* stage again, and this is the real "crab" in the mystery; the red of this stage being of a deeper hue might suggest a "boiled lobster"; but I surmise that the suggestion of the Crab comes from the fact that the work at this point remains stationary for some time, like the sun at the summer solstice, *before* it begins its retrogradation. A better alchemic correspondence is obtained by restoring the ancient zodiacal "Ass," which formerly stood for Cancer. In Sanskrit *aswa* symbolizes the essence of energy or quickness (Hebrew, *as*, fire; *sus*, a horse). Therefore we have *aswin*, the highest of the nakshetras, or "mansions of the sun." The horse expresses energy and the ass is the symbol of the occult principle of Fire in its relation to the Earth. Thus D'Espagnet says: "If thou intendest to proceed further, add the element of Fire, which is not needed for the White Work. Strengthen the Fire little by little through its grades until the occult begins to be made manifest."


From the work of Luna, we pass immediately into that of Sol, the Sun, by the gradual augmentation of the Fire, and this


is why the sign Leo, the seventh sign, comes adjacent to that of Cancer. The Lion was from the earliest times chosen as the type of strength and mastery, and is used by all the Hermetic writers as the symbol of the male, or Solar Principle active throughout the Great Work. It is synonymous with the philosophic Sulphur (*Sol*, sun; *phyr*, fire), the King or Gold. The operation of this Solar principle, triumphing over the Moon, that is, the heat over the cold, initiates the regimen of the Sun, or Gold, the sign whereof is a golden amber. June, of course, is Juno, goddess of the Moon, while July is Julius (*Iu*, "good"; *Leo*, "lion").

In Virgo, the 8th sign, Mercury more transparently clear and beautiful appears, and it is here that we actually *see* the out-working of the Immaculate Conception, the apotheosis of which has held and still holds millions of human minds in the thrall of religious superstition. The idea was first derived, like many other false notions prevalent in the customs of human society, by a misinterpretation of the secret doctrine of the Illuminati, of whom Jesus the Christ was the arch-hierophant. It is from the conjunction of the Sun and Moon (Osiris and Isis) that the infant Mercury, Christ or Horus, is conceived, and truly so by the "overshadowing of the spirit" of Sol. The Oriental mystics had the most beautiful, poetic conception of this mystery:

"That night the wife of King Suddhodana,
 Maya the Queen, asleep beside her Lord,
 Dreamed a strange dream; dreamed that a star from Heaven—
 Splendid, six-rayed, in color rosy-pearl,
 Whereof the token was an Elephant
 Six-tusked and whiter than Vahuka's milk—
 Shot through the void and, shining into her,
 Entered her womb upon the right.
 . . . And when the morning dawned, and this was told,
 The grey dream-readers said, 'The dream is good!
 The Crab is in conjunction with the Sun;
 The Queen shall bear a boy, a holy child,'
 . . . In this wise was the holy Buddha born."

Withal the embellishment of Renán and Michelet, the story of the Immaculate Conception of Mary, so bluntly told in the gospels, pales into insignificance beside the poetical legend of the Buddha, at the same time being open to suspicion like the tale of Myrtalé, wife of Phillip of Macedon, who pretended on the eve of her marriage to dream the dream of Semelé, of the "flood of fire," afterwards claiming the Serpent as paternity to her child, Alexander the Great. The truth is, all such tales are purely alchemical. The "Virgin" in Virgo begins to attain the "crown of the Sun," and to "put the Moon under her feet," meanwhile the infant Hermes grows apace, and visibly "swells in its mother's womb. This is the *reason* Virgo is said to be ruled by Mercury.

In Libra, the 9th sign, all elements are weighed, as in the balance. "Everything is agitated by the circles of *humidum* and *siccum*, the moist and the dry, until all things be turned downward, and there rest." Venus is most active in this reign, and appears in a beautiful, transparent robe, inter-tissued with green. It is said that the King during this reign is in captivity, and that Venus pleads for his life, which means that the Sun of Art is for the time being hidden, as likewise the Moon, the bodies being reduced to spirit float above the waters as clouds. The sign of Libra () shows the relative appearance of the two waters during this reign, the upper curvature being the "mount" or rising embryo.

Scorpio () , the 10th sign, was formerly Aquila, the Eagle, which is the proper emblem in alchemical progression. As the male, or active principle in the Work, is called the Lion, so the female or passive principle is denoted the Eagle. It is the "Lion and the Eagle" that are first "shut up in a dark prison, where they tear each other to pieces." Now in Scorpio we have the Eagle taking great wings and soaring above the vanquished Lion. This is the supernal rule of the Woman, or female principle. In the Apocalypse we are told that the "sun-crowned Woman," after her persecution by the

Great Red Dragon, is "given wings" to fly to a place of safety. This is but another version of the Magnum Opus, perfected in the Magian's Crystal Globe. The sign is still that of the Maiden, but the arrow no longer pierces her breast, as in Virgo, but she carries it in her quiver for self-protection. This is the 11th figure of the Tarot, wherein the Maiden fearlessly opens the jaws of the Lion. Mars rules this sign, because of the strength and color of the mixt, due to the action of the Fire in the water. It is at this point that the Sage is said to have his "Salamander in the Fire," and it is neither scorched nor burned.

In Sagittarius (♐), the 11th sign, the arrow is shot forward, and hits the target squarely in the bull's-eye. The bowman, figured as a Cenotaur, half-man, half-horse, is identical with the Egyptian sphinx, save that action rather than passivity is here denoted. The horse is the Fire, while the man is Water, but in this reign the water is superior to the fire, and yet it could not endure without the fire. They are, in truth, intimately joined together as one form, which is the goal of all effort in the Work of Art. Jupiter ("the good stone") is dominant in this reign. He appears as a King, clad in purple robes—the very same King that formerly "handed his robes to Saturn and stepped into the bath," which destroyed his physical form. In Sagittarius he appears fully resurrected, and in a far more glorious form. This is an exhibition of the New Birth of "Water and Spirit." The "man" which is mind, or water, has "entered the womb a second time," been reborn and is immortal, as suggested by Nicodemus of old. The transformation is something wonderful to behold. We call this the "regimen of Jupiter." In the old myth Saturn, or Chronus, who was accustomed to swallowing his children, was, at the birth of Jupiter, deceived by his wife, Rhea, who, instead of presenting the child to him, gave him instead a stone, which he swallowed. Thus Jupiter was saved, and afterwards nurtured by two nymphs. Like all mythological

tales, this becomes significant only under alchemic interpretation. Saturn *does* actually "swallow the Stone" in Aquarius, and Jupiter appears in Pisces, in the very "feet" or beginning of the Work. He reappears in Sagittarius, marking the completion of the reign of the Sun, terminating in the Ruby Stone, or "Pearl of Great Price," of which the Sages have written so copiously.

I wish now to call attention to a remarkable fact concerning the order of these "ruling planets" in the signs. As every astrological student knows, and has observed, these rulers, from Aquarius to Gemini, form the series, ♀, ♈, ♂, ♎, ♊. Then we have the ♋ and ♌ conjunct, ruling Cancer and Leo respectively. From Virgo to Capricorn the ruling signs reappear in inverse order, ♏, ♍, ♂, ♈, ♊. Now, who is able to give any satisfactory astrological *reason* for this peculiar order of governing planets? And yet, alchemically the scheme works out true to a die. This inverse government is actually *shown* by the recurrence of the various colors appearing in the progress of the work. But, in the second half of the work, the so-called Work of the Sun, the colors, though fundamentally the same, are far more soft, brilliant and beautiful than in the beginning; that is to say, Mercury in Gemini is clear and pure, but Mercury in Virgo is transparent and most resplendent. Again, the red of Mars in Aries is deep and opaque, while in Scorpio it becomes a lucid, roseate splendor. The purple appearing through Jupiter in Pisces is a glint of metallic blue, while in Sagittarius it is an indescribable purple-indigo, tinged with saffron.

The mystery is fulfilled by the "birth of Mercury in Capricorn," celebrated the world over as Christmas, the birth of Christ. Christ and Mercury are identical, the former being the apotheosis of the latter. Mohammed, Buddha, Krishna, Zarathusthra, etc., are similar images erected by people through priestly misconception of the Great Truth. The sign of Capricorn (♐), or V. S., *now* stands for "Vinum Solis,"

"Wine of the Sun"—a beautiful, deep red, impalpable *powder* tinged with gold, a single grain of which taken in a glass of wine, the Sages say, will prolong the life a year—a hundred grains in as many days, a hundred years, and so on. It banishes all diseases and restores the physical frame of the middle-aged and old to youth again. It also brings unusual mental powers, so that the restoration of the Great Art may truly be called the "Coming of Christ," or another Avatar.

And he who is able to pass all the regimens of Fire successively, through all the planets—six on the descending arc of the circle, which is involution, the descent of the spirit into matter, wherein Sol is eclipsed—and six on the ascending arc, or evolution, which marks the triumph of spirit over matter through matter, wherein Sol rises above the Sea and transforms the whole world into his own spiritual power and glory—he who accomplishes *this* Work is worthy to be called "the Messenger." But do not err, as people in every age have done, in mistaking the messenger *for* the message. When one fell on his face before Jesus calling him "good master," he bade him arise, saying, "There is none good but God."

Those who read this article may at first find it quite unintelligible, especially if they have been accustomed to viewing this subject from a purely astrological or psychological standpoint. As Arthur Edward Waite says: The study of the mystics presents us with obvious difficulties which at the beginning appear insurmountable, but speaking from personal experience, I do not hesitate to say that there is no ground for discouragement in a pure, patient and active intelligence, for the elementary phenomena are identical, and thus the modern psychologist is already in possession of the outer doors of the sanctuary; but he must carefully bear in mind that a large proportion of Hermetic literature is concerned with a physical process for the conversion of base metals into gold, and that it is equally vicious and fruitless to force upon merely alchemical writings a psychic meaning which is com-

pletely at variance with the lives and undoubted aims of their authors. The literature of esoteric psychology in the past is large enough without the wholesale annexation which has been rashly, though not inexcusably, attempted by several critics.

A still deeper question arises here than has yet been touched upon by modern critics. What I have endeavored to show in the foregoing is merely the visible, tangible, exoteric phase of planetary outworking in a most natural, though quite unusual and generally unknown and unsuspected series of phenomena. The deeper question is, What ARE the sun, moon, planets, stars? This question has already been answered by the Illuminati. They find that these appearances are nothing more nor less than guiding points of light *within the consciousness*. Their actual existence as entities cannot be proved, beyond the cornea, the aqueous humor, or the crystalline lens of the eye. We could not see these luminous points, could not be conscious of them, could not differentiate between them nor define their movements, if both they and these movements did not actually exist and take place within the innermost heavens of the human mind.

Rationally understood, there are neither stars nor objects of any kind, outside or beyond the human consciousness. *All is within*, and that which appears without is pure illusion—a mere picture. A great Chinese adept has declared that within the sphere of the human eye there is contained the entire universe. That which is seen or recognized is but a certain view of *a part* of our own universe, of which we are, when fully unfolded, the supreme master.

And this is *why* astrology, esoterically understood, is so true and perfect a science. It is *not* that certain extraneous bodies, called suns and stars and planets, cast their magnetisms to earth, which, blending therewith, serve to create, move and determine things, events and destinies terrestrial; but rather, each individual mind, which on last analysis is identical with the one divine mind, embodies within itself (as certainly as

the human body contains a multiplicity of cells and functioning organs) all the discovered and many undiscovered astral forces which constitute the ruling powers of life. And you, the master, sitting supreme, the original *manifestor* of these powers, drive them as Phaethon drove his steeds or Diana her Doves, through the vast empyrean vaults.

All, then, is embraced in Consciousness, and of all that is so embraced, you are the creator, preserver and destroyer. The Earth is an expression brought into visible, sensible, manifestation through the power of Consciousness alone. So are the heavens. Destroy the Consciousness (if it could be destroyed), and the earth would disappear, and the heaven roll up as a scroll. You are the One Only Being in the Universe, and you create accordingly, all of which the mentality is as yet unable to comprehend, because the mind, like the body, is a temporal illusion with the rest, wholly built up from the sense-world. It may be termed the master-illusion of all. The truth lies *back* of this, and lies in you, your Consciousness.

Marvelously is this truth brought home to the mind of the Artist, who is privileged, through the power of his awakened vision, to contemplate *in actione* the successive steps of the Magnum Opus. Here it is to be noted that all operations are the result of planetary influences, *but* the influences themselves dwell *in the Body*. At what period these alchemic signs were emblazoned on the sky, and who it was that worked out the wonderful correspondences existing between the bodies in the Vase of Art and the heavenly bodies, their emblems, no one can say. But we cannot wonder at this happening, for nothing so marvelously unfolds the conception of the limitless creation of the Divine Soul of Man as the study of Hermetic philosophy.

This *may* have been the work of some subtle priest, or body of priests, who in all ages have been the jealous guardians of all wisdom, not always either from the purest of motives.

But, generally speaking, the masses are not to be regarded as fit custodians of the sacred wisdom, and thus an effort is always made to throw dust in their eyes, or to divert their gaze to other quarters, whenever they get too close or too curious. The wisdom of this course, though apparent to the enlightened, is always resented by the masses, who cannot understand *why* they are not both worthy and capable of being entrusted with the highest wisdom. The truth is, it takes superior wisdom to be the custodian of wisdom, and one's worthiness to know is conditioned on his ability to attain. Thus the masses were taught to look "upward," and gain their divination through stars, while the Magi themselves sat and gazed within the Crystal, seeing with accuracy more in a moment of time than all the Ptolemies and Lillys were able to vaguely forecast in years.

Surely we know that astrology, like theology, must have had its start and origin in man himself. That is, man began reasoning from himself and noting external correspondences. It was thus by wide comparison in recent times that Gall discovered Phrenology and Liljequist the Diagnosis of the Eye. In the same way that a science is discovered it can be recovered. Thus we may recover that which is lost in astrology, and it is certain that the most valuable key *has* been taken away.

Anyone who will begin with the Central Point of Illumination, which is the rational mind, may proceed along the line of unfoldment, and completely solve the mystery of the Sphinx—"the body of the lion with the head of the woman." It is the triumph of the feminine, or rather the perfect merging of the masculine and the feminine, that wonderful androgynous figure, which is something more than merely hermaphroditic. For when the Virgin overcomes the Lion, and is united thereto, then we have that wonderful conception and birth of MERCURY, the saviour of the world—the panacea of all diseases, the remitter of sins.

And this can only happen in one way: viz., through the rational unfoldment of the Great Art. There stands the Sphinx, as it has stood for perhaps a thousand centuries, a dumb witness from the days of ancient Atlantis, of the triumphant insight possessed by our ancient brothers into the supreme mystery of life. And yearly there rolls round to us the usual batch of almanacs recording the progression of moon and planets through the mystic signs and symbols which the ancient seers devised and handed down to us in the zodiac. All these we view as a passing show. Millions attend the show, as the seasons come and go, but in the end, what do they know?

Just a few are beginning to wake up and realize that it "means something" to be born under a certain sign—that it is different, being a "Goat" to being a "Fish"—that the "Bull" and the "Crab" bring into lives very different aspects. And how queer that one thing should thrive when planted in the "light," while another comes to fruition better in the "dark" of the moon! Truly, we are just in the beginning of the renaissance of astrology. And now let us see, in our resurrection of the ancient landmarks, if we cannot find the *secret passage-way* leading to the treasure house of the King!

Surely astrology has a deeper purpose and a higher aim than the prognostication of matrimonial errors, or the number of children likely to fall to one's lot—whether a long or a short journey is likely—whether there is to be a quarrel with one's relatives,—or whether he is likely to keep out of jail. The masses demand this information, as they demand the gossip of the popular press, since they lead such very narrow lives of experience, and learn so little of true wisdom.

But we shall for the first time know the true meaning of "malefics" and "benefics," if we start at the foot of the Cross—otherwise in the echo gallery in the foot of the Sphinx—and travel *inward*, guided by the light of the various planets, which are set as lamps to throw light on our pathway (through

small crevices). *Here* is the test of faith. It is by faith alone that we know that we are coming into the presence of the King and Queen, seated together in royal estate, and only until this has been realized and we are presented as worthy ambassadors from the external courts, shall we really understand the utility and significance of stars and their aspects.

It is in this journey that we must pass Cerberus, the three-headed dog, and in doing this we realize the advantage of possessing the Lyre of Orpheus in the search for our lost Eurydice. Music has power to charm both beasts and stones. If we can but put the beast to sleep by the magic wand of Hermes, we shall soon be picking flowers in the Garden of Hesperides. "First, the Milk White Lily, then the Amaranth, or purple and immortal Flower of Love." If the Fates are then propitious, we shall traverse the Milky Way, pass in safety the dangerous reefs of Scylla and Charybdis, and arrive at Colchis with our Golden Fleece!

The tradition of gold and silver being the product respectively of the Sun and Moon is very ancient. It is of comparatively recent date that these metals were esteemed of special value as money, or as means of barter. Anciently they were worshipped as sacred to the gods, and were used principally for the purpose of adorning the temples. This is to be noted in the description of king Solomon's temple and its adornment. The Peruvians called gold, "tears wept by the sun," and doubtless their idea of the relative value of gold and silver was due to their associating these metals with the sun and moon, the sun-metal naturally being esteemed of more value than the moon-metal. In the great temple at Cuzco in Peru the Spaniards found everything made of gold—walls, statuary, ornaments, even the pipes and aqueducts. The value of the jewels adorning the temple alone was one hundred and eighty million dollars. The gold which the Spanish conquerors stole from the Peruvian temples is said to have carried on the commerce of Europe for three hundred years. And with this

gold seems to have gone a curse, which even to this day Europe is reaping, because this gold was sacred gold, made of "the tears of the sun," and never mined from the earth, as supposed.

The Incas were near and close descendants of the Atlanteans, and preserved the secret of that empire relative to the manufacture of gold and silver, which was there, as in Peru, so plentiful that it was esteemed of no especial worth, save to adorn their temples. Iron and copper were far more valuable, because more useful. The same thing is true today, the value of the so-called precious metals being largely fictitious and arbitrary.

A pyramid belonging to a palace at Nineveh confirms the idea that anciently the art of manufacturing gold and silver was well known. This pyramid was composed of seven stages, each smaller than the one beneath, and each differently colored, representing the different planets. Venus was white, Saturn black, Jupiter purple, Mercury blue, Mars red, the Moon silver, the Sun gold. Here we have exhibited the complete alchemic scale of colors, though perhaps not quite in logical order.

The subjects of alchemy and astrology are intimately related, though apparently widely separated. It is the combined astral influence that determines the germination, growth and development of every form of vegetation. This fact is generally understood, but it is not so well known that this influence itself is crystallized in concrete form, begetting a vehicle of manifestation, in which is to be actually found in tangible form all the astral essences, or elementates. It sounds, I know, far-fetched, and a trifle "lunny" to say that it is possible to find the Sun and Moon in natural objects, but such is the teaching of Hermes and his followers. And this is said to be the true gift of the gods to man, for by and through the possession of these magic creative essences the alchemist is able to reproduce the cosmos in miniature, and play upon the keys of the macrocosm at will.

The "Seven Eyes" that the prophet Ezekiel saw in the "Stone laid before Joshua" are in truth the Seven Astral Principles reduced to intelligible form in astrology, as Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn. If we understand the planets to be simply phases in the development of the two luminaries, which is alchemically true, then we must add Uranus and Neptune to complete the septenary. Every created thing or natural object exhibits some planetary phase or phases of the unfoldment of the solar and lunar entities. But only in one thing are all the phases—the Seven Eyes—to be found, and this is in the Prima Materia of the Hermetic Art. One writer has located this treasure in Hungary, another in Peru, while another says one has to visit both Indias to obtain it. Again, you will hear it stated that it is a very common thing, before the eyes of all, but recognized by few.

The key to this subject of Alchemo, or Alchemythic Astrology, lies in the discrimination of Colors, and the apprehension of their astral and mineral correspondences. An observation of nature, even in the coloring of various flowers, will lead the mind to an understanding of this occult principle. The following table of alchemo-astrologic correspondences will be of value:

- | | | |
|-----------------|-----------------|---------|
| 1. Saturn..... | Black..... | Lead |
| 2. Jupiter..... | Yellow..... | Tin |
| 3. Mars..... | Red..... | Iron |
| 4. Venus..... | Green..... | Copper |
| 5. Mercury.... | Transparent.... | Mercury |
| 6. Moon..... | White..... | Silver |
| 7. Sun..... | Golden..... | Gold |

Observe that we start with the outer "rim" of the planetary wheel, or universe, and come *inward*, the extremes of the Work being Saturn and the Sun. That is to say, we begin, as you may say with the very excrement of the mineral kingdom—the refuse, in which the workmen of the Temple were in-

structed to look for the Corner Stone. And from that despised and rejected effluvia, we work inward, through all the metals, adding color to color, as a painter to his canvas, until, in the grand solar synthesis we have the Stone complete with its "Seven Eyes"—"the eyes of the Lord that run to and fro in the whole earth," Ezekiel says. Notice: "In the whole earth." By the quintessence, or combination of the five principal planetary influences, the Seed of Hermes is formed and brought to perfection. Everything is in this Seed, and Sol and Luna are the sole executors of the task. THEY are the Elohim, and what we term planets are but little planes of their manifestation.

This doctrine is scarcely apprehensible in relation to the heavenly bodies as we view them at the present time, and yet we know it is fundamentally true, since each planet was derived from the sun and is supported by the sun, in a far more positive and wonderful way than is generally known. Each planet is as an organ of the one system, and the blood that flows to it from the central heart, Leo or the Sun, is electric, and constitutes its life and vitality, even its integrity, for cohesion is an exhibition purely of electric energy. Blot the sun and moon out of existence and each and every planet would go out like a candle under the snuffers.

The point really of greatest interest in this whole discussion is not so much the coherence of the starry system as the actual relation the bodies of this system bear to human life and destiny, of course. This we know in part, but today we "see through a glass darkly," because no one in modern times has exhumed Heliogabalus, the Rosetti Stone of alchemy. In this Stone one gazes into the "Seven Eyes" as ONE, and sees therein a picture of all human destiny and the destiny of all worlds. Moreover, the light or radiance from this "All-Seeing Eye" will serve as a panacea and corrective of all that today is classed as human ill and discord.

Man need not affirm that he is able to "rule his stars"

or become "master of destiny," until he understands and has control of the elements of which he is composed, and which at present govern him absolutely. As long as fire can burn him and water drown him and the wind blow him away, he remains a victim to circumstance. But as fire and water and air all contribute to the support of life, why, then should life eventually succumb to them? The Hebrew children passed through the fiery furnace, Christ walked upon the waves, Jullaladin rose in the air like an arrow at will. Apollonius of Tyana was bound to the floor of a dungeon and placed under a heavy guard at night, yet in the morning, only his chains were to be found—the *man* had disappeared. History is full of such instances. The skeptic will say they cannot be authenticated. Very well then, it is known that there are people living today who are able to display the same or similar powers, but they are *not* exhibiting themselves for the edification of curiosity mongers.

The question arises, How would one draw the horoscope of such individuals as these? What dangers and fatalities could be predicted for them? They are free souls, and masters of all conditions. And they use the very forces and elements which dominate the mass of humanity as means to attain this mastery. Electricity is the most striking illustration of this. For ages humanity was powerless in its presence. It was believed to be a god—Thor with his hammer, and Jove with his thunder-bolts breaking the sky! Whoever dared in those days to attempt the subjugation of a god? And yet we have dared, and with what wonderful results! Those old, fateful and relentless deities have become our willing and masterful servants, and yet we must still obey their laws and work in harmony with them or become the victims of their wrath as of old.

The whole problem is one of intelligence—of the exercise of a power back of the ordinary thinking mind, the power of rationality, because reason alone is the expression of the

Divine Soul. There is no astrological aspect that reason may not control, no impending calamity that it may not avert. The Lord says through Isaiah, "Come, now, and let us reason together, though your sins be as scarlet, they shall be white as snow." Here we find the *Primum Mobile* metaphysically stated as Reason, while the *Menstruum* of the First Matter upon which it operates is the primitive mind-stuff. This it moulds at will, transforming it from red to white—the miracle of the Vase of Art.

All Hermetic principles are thus capable of being worked out on every plane of life, but the basis of this working is the object lesson of the mineral unfoldment, the *Magnum Opus*. That which the skillful artist is able to produce on this plane by simply conjoining the Sun and Moon of nature is an index to the marvelous powers that Nature is able and ready to confer on man when he works in harmony with her laws. That which principally separates man from Nature is fear and distrust. Fear becomes the parent of superstition, the cause of weakness and an insurmountable barrier to realization. As the body is constructed wholly by the mind, and the mind is timid and fearful, what is to be expected but frail and perishable tissue? And yet, with all this handicap, life manifests most wonderfully, using the elements with marvelous skill and refinement—the fire to consume, the water to cleanse, the air to purify this Earth which we call our flesh and bones, though it is as yet little more substantial than the jelly-fish!

And the race itself—at what point is it in the alchemical scheme of development? It has passed its birth in Saturn-Aquarius, gone through Jupiter-Pisces, and as a mass functions in Mars-Aries. This is distinctively the era of mind, the brain-mind, mentality. The mind is deified. Thought is the ruling power. It is the age of war and competition, Mars rampant. It is the age of Iron. At the same time, there are many individuals of the race functioning in the plane of Taurus, and a few in Gemini. A great movement is being

launched by the cosmic administration to bring the purest part of the mixt into Cancer, the Work of Whiteness.

All this is accomplished by Reason, and the exercise of rationality which transforms "scarlet sins" into "snowy whiteness." The path is straight, the way is beautiful, the gate stands wide open. Is it not strange that so few enter the path and pursue the way, since it is known to be the only way leading to peace and immortality? All other directions are *cul de sacs* terminating in sheer walls, precipices or brambles. This alone is the path to glory and power and realization. It is the rainbow path.

I have said that the way is beautiful. Christ called it a "straight and narrow way." The entrance, however, is neither attractive nor auspicious. "Few there be who find it." As in the Great Work, the first steps are in darkness through putrefaction, so here at the outset we experience the sorrows of renunciation and the loneliness of vast silences. But rest assured there is a Light shining in this darkness which will soon overcome it and bring the roseate dawn. It is then that you glimpse a glory so thrilling and promising that you forget the sombre experiences of the initiation and would not retrace your steps for the world. Once in the path, you never can turn back. You *have* to go forward. Your only *desire* is to go forward. The common world will have lost all its attractions. You are lured and led by the light that never faileth.

When you have gained sufficient strength in Mars, love in Venus and intelligence in Mercury, you are ready for the first grand fulfillment, which comes suddenly, "in the twinkling of an eye," as the light which overcame Saul on his way to Damascus, or as the Dove which descended upon Jesus in Jordan. It comes as a mighty, rushing wind, and you realize yourself to be—FREE! Then a great, White Light shineth in the East and instantly fills the whole world. Verily, though your sins were as scarlet, they become whiter than snow, and your transgressions are remembered no more!

The ideal of all religions is the attainment of this very state of consciousness, and why does there seem to have been and to be such an almost universal failure in realization? It is for the same reason that all but about "three in a million" fail to realize the truth of the Magnum Opus, and that because of what may be called a mechanical conception of the universe. The natural limitations of the human sense-mind continually present the idea of nature as a machine, and even man, the master workman, as a sort of mechanical contrivance.

Every scheme of creation mentally concocted, as well as the operation of the universe itself, is mapped out like a clock; God is the mainspring, automatically wound, and humanity the wheels relentlessly driven. Every religious institution is a pyramid with crypts of creed, and dungeons of dogma, with a tortuous, winding stairway leading to the upper-chamber where the workmen are supposed to receive their wages of corn, wine and oil. The starry path that should lead through all spheres to the Golden Throne becomes a rocky road leading to the graves of canonized saints—a road worn smooth and hollow by the passing of a myriad pilgrims who have gone on to their own graves in sorrow and disappointment.

How have the mighty fallen in slavish timidity before the personification of their own fearful images! Compare the idealism of the ancient Persians, who worshipped the Light, and revered the Sun. Michelet says: "Among them were no castes. They had no temples, no ceremonies, no worship, save prayer and praise. Every man was a pontiff. All was considered pure. The human law which they have left will never be surpassed. It is immortal; *Heroic husbandry, the courageous struggle of Good against Evil, the life of pure light in labor and justice.* They did not bury their dead with tears and lamentations. A cardinal sin with them was the '*sin of chagrin*!' They cherished no regrets. Ormuzd, the incarnation of goodness, beckoned them onward. The dead were placed on an elevated Stone before the sun. His dog, sacred to the Per-

sians, watched faithfully beside him. After *three days*, Ormuzd, the god of light, the Sun, adopts the dead. His rays draw him to himself. He, the dead, is no longer there. The Sun has drunk his body. After the third night, the Soul makes its flight and pilgrimage across the mountain of Albordj, seeing before it the great crossing, the pointed bridge of Tchinevat. A charming, smiling figure, a beautiful girl of light, 'vigorous as a youth of fifteen, tall, excellent, winged, pure as the purest thing on earth,' guards the bridge.

"Who art thou? Beautiful! Never have I beheld such splendor."—"Why, friend, I am thy very life, thy pure thought, thy pure converse, thy pure and holy activity. I was beautiful. Thou madest me very beautiful. Behold me, therefore, radiant, glorified before Ormuzd!" The Soul admires, is agitated and hesitates, but she throws her arms about her neck and tenderly carries her away and places her on a golden throne. They are already as one. The soul is reunited with itself. It has found its true self, its true soul—not fleeting, not in misery and illusion—but beautiful steadfast and true—above all, free, winged, and floating in the beams of light, soaring with the flight of the eagle, or penetrating the three worlds or paradises with the lightning-like flight of the hawk.

Wonderful poetry! profound reason! masterful imagery! The very idealization of truth. In the earth are to be found a great variety of minerals, most of which are in a state of fixity, and this because they are lacking in the quality of light. The ray of the terrestrial Sun, which is magnetic and transmutive, has never touched them, or only slightly. They sleep, or again their igneous state is due to a lack of Lunar moistening. The conjunction of Solar and Lunar influences was imperfect, and the formation is simply *terra damnata*. The very same thing is true in humanity, with the difference that man, having acquired the supreme gift of consciousness which embodies the Divine Will, is able to remould and remodel, re-

deem and restore that which is found to be imperfect and unsatisfactory.

Isaiah says, "I will make a man more precious than fine gold, more precious even than the golden wedge of Ophir." The gold of Ophir was alchemical gold, and was used in the adornment of Solomon's temple. All the teaching of the sages, saints and saviors has been to the end that man has everything within himself to make him *master* of his own destiny, and the path to this attainment which we have described, and which Jesus declared so many missed, is one that leaves darkness behind, and looks forward to the light, joying evermore in the chromatic changes of experience.

All images before which mankind bows—all gods and goddesses—are but the ideal reflection of that which the Soul of Man actually *is*, and the Great Work, on the higher planes of life, is to so wed Consciousness to Truth that the line of demarcation which Nature appears to have drawn between the human and the divine shall at last fade completely away, and we shall then be able to realize the Consciousness of the Christ in that masterful saying: "I and the Father are One." Thus, we make all the planets, and arrive at the House of the Sun in all the fulness of its glory. "In my Father's house are many mansions."

Cosmic Astrology

By WILLIS FREDERICK WHITEHEAD



OUR ancient brethren divided the Cosmos into three worlds—the Celestial, the Human, and the Natural. Between the Celestial and the Natural existed the World of Man, his feet planted on the terrestrial World and his head reaching toward the Divine World above him. That he sustained a relation to the world above him as well as the world beneath, was a logical and true conclusion. The Cosmos then as now was viewed as an infinite unity, and as the heavens manifestly governed the earth, so they also governed man. There could be no hiatus in the divine plan of the universe, and man was not therefore an anomaly of nature.

What the ancients held to we also profess. We have advanced by slow, painful steps to the sciences that disclose to us the wonders of vibration, the secrets of chemistry, and some of the few hidden laws of number and geometry. No science has been adduced to show that man has no fixed relations with the infinite, but, on the contrary, there has developed on every hand an ocean of testimony going to prove the almost numberless correspondences that exist, not only between the world on high and the world below, but between the Infinite Unity of the Cosmos and that part of it termed the Human World.

There is nothing more certain than if Astrology is not true there exists a great hiatus in the unity of the Infinite

Cosmos, for the relationships, analogies, and correspondences are of so universal a character that to deny that a relationship exists between the stars of the Cosmos, and especially the planets of our solar system and the world of man, is to deny the existence of Cosmic Law, and to erect in its place one law for the universe and another for man—each wholly independent and apart from the other, and having no relationship, correspondence, or analogy between them. This, of course, is unthinkable and absurd. The Infinite Cosmos is a Unity of all Being, and man is not and cannot be set apart from it as a separate, special creation. There is not a star that twinkles in the heavens but has some relation to every child of earth, just as it has relation to every other star.

Again, as a further proof of the genuineness of Astrology as a valid science is the existence of infinite vibration. Every ultimate particle of substance is in a constant state of vibration, causing either harmony or discord, likes or dislikes, positive or negative relationship effects with all other ultimate particles of its own immediate sphere of being, and merging, as in a solid body, into a vibration that is entirely individualistic as to such body. Thus, each star and planet sends forth through all surrounding space its own inherent vibratory force which must affect and blend with the vibratory forces of all other bodies, man not excepted.

The angle obtaining of a vibratory force of one body upon another body is also correlative to such angle. Near the Lincoln monument in Lincoln Park, Chicago, are two large metallic spheres. The varying degrees of solar heat on their surfaces, caused by sunlight, are easily noted by simply touching one with the hand. Where the rays of the Sun strike the surface directly, or conjunctively, the sphere will show a considerable degree of heat. On the opposite side, or in opposition, it will feel quite cold. Half way between, the angle of quartile will show, of course, a medium between the extremes of heat noted. This simple case has a natural analogy with

the aspects shown by a horoscope, with its planets under the horizon, those in the zenith, and those rising, as well as any other aspects in varying power. Thus a horoscope accords with the most simple science as well as the most profound mathematics involved in the operation of natural geometry.

Every ray of light which advances the knowledge of man as to his precise place in the Cosmos Unity should be jealously guarded and conserved. The sum of this knowledge represents astral chemistry, or, in short, Astrology. Though the oldest science, Astrology has not progressed except by very slow steps. The evolution of the science in our day bids fair to advance far beyond the bounds of the past century. The age, through the evolution of great changes—changes so radical that the old order of existence among man will never return—is opening into a new era. The constellation of the Waterman has already opened the door of the Vernal equinox and is stepping over the threshold. The Aquarian Age is opening and the man with the water pitcher, whom we are commanded to follow, the one shown us all down the ages from an antiquity so remote as to be unknown—the one inseparable from the glittering zodiac—is about to wake like spring wakes from winter, and come into his own.

And with the passing of the old order of things new births of old sciences will take place. The studied minutiae in some directions will enlarge their boundaries to take in larger conceptions of our place in the Cosmos. Man, in a word, is about to enter and possess a more human age and estate, and the science of Astrology must needs keep pace.

As Astrology has passed through other and more materialistic eras than that now in the act of passing, she will not only live and grow in the Aquarian Age but will be exalted and crowned as the queen of all sciences. We know, now, that as every atom of matter vibrates of its own inherent chemical power, so every star and sphere of space has its own generic vibration. We know these vibrations are not

neutralized through some being discordant with others, but merge into other vibratory conditions that mathematically and geometrically work out chemical effects on human life. We know that, once recognized, as it will be in the new age of the coming man, that every resource and endeavor will be used fully and unstintingly to advance Astrology to her rightful place—the throne in the temple of sciences.

Because much that is dark to us in the realm of Astrology cries for more light is no valid proof of its worthlessness. Rather should we strive to use all means that lie at hand to solve this question or that paradox. To hold that Astrology has been developed to that point where more progress is impossible is not to conserve the good and true and beautiful she now has for us, but to lay away in a napkin those gifts that should grow and increase in our hands. Only by so doing may our light increase. Only by taking light may we become possessors of the light that will give a solution to our problems, and make of Astrology such a guide in life as those hungry for her ministrations have a right to demand and expect.

With the changing of social conditions a multitude of new inquiries are set up for answer. With the advent of new science or new thought, new answers are necessarily demanded of Astrology. The one who discovers a new truth is dangerous only to those who serve at the shrines of false gods. He who has some truth that he knows is truth should welcome gladly every opportunity to increase his store. A search for "more light" should animate his efforts. Were one thinking to purchase a home he would be very foolish to stand far off to take a deciding view. All sides should be viewed; every room should be explored; and a possible new part of the building should not be condemned because it might not agree architecturally with some ancient concept of the original builders.

Let us not cry down the efforts of those who come with

gifts for us. Rather let us seek out those who work in the vineyards of Astrology, that we may possess ourselves more fully of her gifts, and demonstrate to the new age upon us that Astrology is founded upon all science, accords with the purest philosophy, and is the exponent of man's rightful relations with the celestial world and the coming time social order.

A conception of what man really is, his past origin and his future destiny, have a direct bearing on what the true social order of man on earth should be. Where may we look more certainly for a solution of these problems than to Cosmic Astrology? Certain it is that Astrology must give, as best she may, answer to all the problems of man.

Cosmic Astrology has a right to use any truth of science or philosophy, for no single truth exists, known or unknown, but has a strict relation, whether mathematical, geometrical, or chemical, with every other truth. When such relationship aids or is needed in Astrology it is self-evident that it should be employed without apology or excuse, unhesitatingly and fully as the case requires. Pythagoras taught the universal application of number, and where needed Astrology has a right to found her tenets on the principles and operation of pure number, pure geometry, the kabala, or any medium that may serve to illustrate her teachings or demonstrate her theorems.

Here I shall endeavor to answer a few questions as illustrations of the foregoing.

Has the hososcope of conception any value to consider after birth?

I state my ideas on this question as concisely as possible, which perhaps will make them appear dogmatic. They are my conclusions only in the shape of a concrete opinion. The origin of life in view of a conscious existence after death and the time and manner of reincarnation afterward, is of deep interest. We may apply to the idea of reincarnation the

permutation or cyclic operation of pure number as a proof of it. Pythagorically stated, every individual has an astral, or celestial, or horoscopolical number. The digits of this number must vary with every culmination of life, whether the ego is incarnated or not. Before incarnation the spiritual forces operate on the ego as when born on the earth. The celestial chemistry of the planets and stars operates to give one a new horoscope at death. There is no hiatus in Astrology after death. Using the forces of the celestial environment as so many astral numbers and adding the same, the orbit of life applied thereto as another astral number, will give an astral number from which the time of reincarnating may be obtained. Conception is not such reincarnation, however, the time of reincarnation being the time of quickening. But the conception, being a culmination, has a horoscope, also represented by an astral number. At the time of reincarnation, these numbers of the ego and the conception are joined and also the astral number of the horoscope of the culmination of reincarnation. This is the astral number of the ego before birth. At birth, the next culmination, there is a new horoscope. This also has an astral number that changes with the culmination of life. To it is added the horoscopolical power, or astral number before birth, which gives the astral number of the incarnated ego until the beyond is again entered. So, granting the truth of any of the foregoing, the time of conception has a bearing on the life. It may be impossible with our present data to figure it, but if there is a numerical astral horoscopolical power there must be, on ordinary astrological lines, aspects well worth considering, as I believe they have a direct bearing on the time of birth.

To what may horoscopes be applied?

Everything has a horoscope except the Absolute. Time and space are infinite and absolute. The culmination of some particular time, as noted in the natural world, or some par-

ticular place, both being finite, have horoscopes. Cycles of time have horoscopes. Everything that has a beginning has a horoscope. Any kind of a culmination, any chemical action, any certain number or geometrical operation, all have horoscopes. We may not be able to cast a horoscope for a planet or other solar body, but the Great Architect of the Universe could, for God understands. We are limited to our finite capacity for knowledge to what we understand in casting horoscopes for the very great number of things that have horoscopes. Our knowledge during the new era of man will be greatly advanced along this line. It is not to man alone that Astrology as the science of correspondences and astral chemistry, astral mathematics, and astral geometry, may be applied. To confine Astrology to man is to deny its application to all else. Only that which has no beginning nor ending—that which has not and cannot have a culmination—the Absolute—can have no horoscope. Everything short of the Absolute must have a horoscope. The evolution of the earth, for instance, before man existed, had many horoscopes, each ending or commencing with some one of the many culminations of its development as a fit habitation for the human world.

Predominating Horoscopes.

We have now arrived where we may consider the chief objection to Astrology, an objection that has been offered, in the shape of the following questions, as evidence that Astrology is a false science.

How can Astrology reconcile its claims as opposed by the wholesale deaths that take place through flood, famine, storm, earthquake, shipwreck, plague, and war?

I enlarge the above question to include the vast deaths of animals at abattoirs, the deaths of fishes at seashore canneries, the yearly slaughter of fowl at the holiday season, *and the death of any living organism through violence in common with much killing.*

How can Astrology reconcile the rise of certain individuals whose horoscopes give no indication of such advancement, and the loss sustained by other persons whose horoscopes promise much better things?

I enlarge this question to include any event which may occur to any individual which may not be shown by such person's horoscope. The two questions, through our enlargement of them, really become one: *Why does every horoscope fail to discover all the events that really occur, and why do some events indicated not occur?*

The answer to this one question is the answer to every objection worth calling such that I am acquainted with. The answer is one in accordance with strict logic, the entire facts, and universal, cosmic truth. Here it is: *By reason of predominating horoscopes*—horoscopes of other persons, organizations, and conditions whose integrity, in the absence of any other predominating horoscope over them, require that they themselves predominate over the horoscopes subject to them. The subject is perfectly lucid when one views it from a strictly logical astrological standpoint.

The universality of Astrology shows that everything of a finite character has a horoscope and that all horoscopes, therefore, must necessarily be of a finite character also.

However correct and perfect a horoscope may be, it is limited, being finite, to its subject. As such, its purview of necessity cannot encompass any condition, event, action, or thing, except that which comes within its individual scope and over which it naturally predominates, and it thus predominates over the horoscopes of those conditions, events, actions, and things that revolve around and are subject to it.

In like manner every individual horoscope—except it be some supremely predominating geometrical horoscope whose foundations rest in the unchanging and eternal Absolute—is predominated over by the horoscopes of other organizations, conditions, events, actions, and things to which it is mate-

rially, socially, environmentally, and politically subject, and around which it necessarily revolves, and the horoscopes of which cannot astrologically come within its own individual compass or purview.

Impinging horoscopes may well show a personal loss, accident or death, because the matter comes within the scope of the individual horoscope far enough to show a predominating influence of the antagonistic or malefic force. Such antagonistic horoscope acts as a predominating power on only such horoscopes as it impinges upon, and its effects are in accordance with its degree of impingement.

Our lives may be faithfully delineated by our horoscopes as to all matters within its compass, the omission of events that are indicated and the events that occur which are not indicated are so omitted and occur by reason of other predominating horoscopes. Thus the integrity of Astrology is preserved, and thus also is vindicated the just operation of Cosmic Law which knows of no hiatus or special dispensation of what some are pleased to call the hand of Divine Providence.

The soldier who perishes at the front battling for his country may have a horoscope which indicates for him a long life. But the horoscope of his country through its necessities makes of him a soldier, and thus predominates over his horoscope. The horoscope of the army of which he is a unit predominates. The horoscope of its general, while he is in command, predominates over that of the army. The horoscope of the opposing general may predominate over his in a battle which follows, and a horoscope of the battle may so predominate as to result in severe loss of life to both armies. Because our soldier is among those killed does not at all vitiate the Divine Science. On the contrary, the event cannot but be shown in some one horoscope predominant over that of his own.

At death the individual has, as we have seen, a new

horoscope that predominates over the one of his last earthly career. At the time of reincarnation he has a new horoscope that predominates over that of his astral existence, at birth he has another horoscope that supersedes that of his incarnation. This cycle of predominating horoscopes itself has a horoscope. It rests not only on the aspects of the solar system within the zodiac, but also upon the operation of pure number as expressed in cosmic chemistry and geometry. Other horoscopes are so based, especially those of persistent nations, peoples, and great culminations upon the earth. Indeed, all history is geometrical and in complete accord with the law of correspondence.

One instance where I was able to foresee the final culmination through geometry of our war with Spain, in 1898, I will give as an illustration why all history is geometrical, and in answer to the possible question whether I could present "some supremely predominating geometrical horoscope" such as I have noted.

The Peter Metius Quadrature of the Circle has a diameter of 113 and a circumference of 355. This quadrature is known among some mystics as the Kabala Quadrature, or the Quadrature of Man. Here is how I used it in August, 1898, to foretell how Congress would pass a treaty of peace between this country and Spain on Monday, February 6, 1899, and some of the events that occurred the preceding two days which would lead to the ratification of such treaty.

The battleship *Maine* was blown up on Tuesday, February 15, 1898. This led to a war between this country and Spain. Spain declared war on the United States on Sunday, April 24, 1898, and the United States declared war on Spain the next day, Monday, April 25, 1898. A peace protocol was signed on Friday, August 12, 1898, and the next day the papers announced that there had been exactly 113 days of actual hostilities. This appealed to me because it showed an

exact correspondence with the diameter of the Peter Metius quadrature. I reasoned that the circumference of the quadrature would also work out its correspondence in history, and that Congress, the war-making power, would ratify a treaty of peace between this country and Spain 355 days from the blowing up of the *Maine*. A week later a friend and myself looked up the 355th day, and to our surprise found it to fall on a Sunday! I reasoned that Congress would not act on Sunday, but would the following day. That Sunday, however, was the deciding day as to the measure. To so be a deciding day would necessitate a lack of votes to ratify the treaty the week before. That to gain the necessary votes in favor of the measure some news of a startling nature would reach Washington on the 355th day, and thus make the ratification of the treaty an almost necessary procedure the Monday following. That such news would be of attack of the Filipinos on the American forces at Manila as the most likely event. I so predicted.

Here is what history says took place:

A peace treaty was signed at Paris on Monday, December 12, 1898, but the treaty as signed had to be ratified by Congress before it became valid and really ended the war. A strong opposition to the ratification of the treaty developed in Congress during January, 1899. Some time during the first week of February, Agoncillo, a Filipino, sent a cable dispatch to Aguinaldo, the real head of the Filipinos, that the ratification of the treaty would be beaten. This was the signal for a Filipino attack on the American forces, for Agoncillo immediately ran away to Canada, saying he was going to Baltimore to make a social call, whereas he bought tickets through to New York and then to Montreal. On Sunday night, the dispatches said, the opposition to the treaty was on the run, and I quite believe it was because news had been received of the attack of the Filipino insurgents—numbering some 80,000, of which 17,000 were armed—upon the

American forces at Manila, the night before, at 8.30, February 4th. The Filipinos were severely punished, as the Americans were ready for them. "The battle of Manila undoubtedly ratified the treaty," said a prominent correspondent after the treaty was ratified the following Monday, with one vote to spare over the two-thirds necessary to make it law, and end the war with Spain.

Thus were the Peter Metius quadrature predictions verified by history, and it was shown again that "God geometrizes continuously, and men blindly follow in the path heretofore marked out."

Directions and Transits

By MARIE JULIETTE PONTIN



HERE are sad moments in the life of every astrol-
oger, when in the most carefully calculated charts
events that seem to be still far in the future, and
for which neither primary nor secondary directions
show clear indications, strike with meteoric suddenness from
an apparently clear sky. He is then faced with the problem
of either allowing wide orbs of influence to approaching or
separating aspects, or of going back to the inconsistent and
absurd "converse prenatal directions." And if he allows a
very wide orb, through this experience predicting calamities
in other charts which do not occur; having avoided the
Charybdis of unwarned disaster, he is stranded on the Scylla
of false alarums.

The primary direction, based on the rotation of the earth
on its axis, is a clear sketch in a wide outline of the life,
blocking in the higher lights and deeper shadows. It is, how-
ever, to the events of the life what a charcoal sketch is to a
finished painting, and to the secondary directions, and es-
pecially to these plus transits, that we must look for the details,
the fine lines and the coloring of those events which make the
picture itself. And few astrologers have the time to go very
thoroughly into the primary direction, for fewer people are
able to furnish the exactly correct birth time which this in-
tricate system demands.

Therefore, we may omit the primary direction in this

aperçu, for it is quite as unsatisfactory as the secondary, where the accuracy of the time measure of events is concerned; and what is vitally needed in modern scientific astrology is an accurate and rapid method of directing that promises results that are logical, reasoned, and concise. The geocentric chart alone is not enough. If anyone thinks this a false statement he has but to refer to the countless predictions that have been published regarding the great war; every astrologer abroad has had the Kaiser dead and buried long ago! And it is this lack in the geocentric chart that has brought forth the host of fallacies, absurdities, extraordinary statements, and false predictions that have accumulated through the desire to use any method that would give some kind of direction that would account for events that had not been predicted, especially by that vast class of "prophets-after-the-fact." Due to this, there has arisen the balderdash of "converse secondary directions," "converse prenatal-epoch secondary directions," new aspects, etc., to confuse the earnest workers, and incite the mirth of the astronomer and the scientist.

And the astrologer who fumbles back to "converse secondary directions" as a means of filling in these blanks in the geocentric directional system, fumbles as a rule to the positions that are, in point of fact, analogous to the true or heliocentric positions on the day of birth and the succeeding days. Therefore if one erects a geocentric chart correctly, placing therein all the geocentric planets correctly, he has a picture of the environment into which the man is born; and if to this geocentric figure of birth he adds as sidelights the heliocentric positions correctly calculated, he has a picture of the environment plus the man as a citizen therein.

An astrologer abroad has slurred at this as "heliocentric methods combined with geocentric methods to cover errors of judgment." Had he inserted the heliocentric positions in the chart of the aforesaid Kaiser, his errors of judgment would have been less glaring; for the heliocentric Mars in Aries has

played a strong part thus far, and so has the heliocentric Mercury. The test of all judgment must be "does it work?" We use electricity in our houses, it works. That we do not know what it is, or why it acts as it does, does not prevent our using it. This is my position in regard to inserting the heliocentric positions in the geocentric chart and considering them as sensitive points, exactly as we consider the midheaven and the ascendant, and the cuspal points: I do not know why they work. I am content to have proved in hundreds of charts that they do.

If we are not to flounder in a morass of destructive fatalism, we must first and foremost consider the chart of birth as indicative of the character manifested in a given environment, and the influence that that environment will have upon that character in the opportunities and temptations that it presents. For granting this, one understanding his own character and the nature of the temptations that he must face, becomes truly the "ruler of his stars," or the controller of his environment, and consequently of his destiny. There is no room for a distressing denial of free will, and a weak laying of the blame on Fate here; that is the coward's excuse. Astrology has no room for such belief: for what the horoscope shows is but the house of the In-Dweller, the tools of the workman, and the place of his labor.

To this end the geocentric positions, midheaven, and ascendant in a correctly calculated chart are equally important factors; the cusps of the houses, radically and progressed, only little less important; and these twenty-one factors and their declinations then become indicative of environment, and the natural and hereditary influences of that environment. That is—man as a citizen of the earth. But the constructive astrologer realizes that man can, and may, transcend that environment and heredity; there is within himself what we call "conscience," or consciousness of his greater possibilities. He recognizes man as a point in the Great Consciousness, in the

Kosmos, an infinitesimal citizen of the universe, and it is man in that relationship, in the unfoldment and possibility of dominating his environment, that is bodied forth in the heliocentric positions at the exact moment of his birth, which then become *sensitive points* in the geocentric chart, whereby he is influenced exactly as he is influenced by the ascendant, mid-heaven and house cusps, and their aspects, that have no actual existence as bodies, and yet are of great import to the cosmic man.

Emerson recognized this cosmic man when he wrote "astrology, that was a step in the right direction—it tied man to the system, the farthest star felt him and he felt that star." Sibley hinted at this combined system, when he spoke of the squares and oppositions of Mercury and Venus to the Sun. The older writers refer to the malign influence of a retrograde Venus and Mercury: the inferior conjunction finding the heliocentric positions always opposed to the geocentric; thus the material man (or the environmental state), and the cosmic man acting at variance, or the mind or the emotions at war with each other.

Wherefore, is it more reasonable to believe that the true positions of the planets in their relation to the Sun as the center of our system are through that Sun sensitized (or photographed) in the chart on the day of birth and in the days that immediately succeed birth: or that causes that are set up on the days prior to birth in an inverse order are to be used as indications of the development of the individual after birth? For if one goes backward in "converse prenatal directions" to the days immediately preceding birth, what then becomes of the chart of conception, the "prenatal lunar epoch"? Are we to have two separate kinds of ante-natal causes?

The prenatal lunar epoch, or chart of conception, shows those conditions that devolve upon the individual prior to birth; it shows physical deformities that are inherent far more clearly than the birth chart. Is this to yield to the converse?

And what are we to say of those befuddled minds that advance "converse prenatal lunar-epochal directions"? In other words, to those who try to tell us that physical events besetting us now are traceable only to those days that antedate conception by six weeks or two months. Reason and common sense forbid!

One is willing to grant that the chart of birth shows the character and environment, opportunities, and the lesson that this life is meant to teach the individual; one is willing to concede that the chart of conception (the prenatal lunar chart) shows the physical mould, the desires, the astral nature of the individual; and that events that strongly mark the life should be shown both in the birth figure and the conceptional chart. One would even concede that the progressed genescope, or conceptional chart, should in a measure parallel the birth chart. And one might even go further and credit the eastern nations when they state that a man is two years old on his first birthday, on the possibility that they may here possess a great truth, and that there is a prenatal solar chart that furnishes the truly egoistic equation: that this is the occult truth that is back of the custom of heredity and entail through the male line. If there is such a prenatal solar chart, then it must come through the line of descent of the father, and although science has not yet granted that this is so, we may postulate that there may be a moment prior to conception when the potential ego takes form, and that this must antedate the prenatal lunar chart, and be a positive chart, or a solar chart.

Then if one should accept this hypothesis, and later scientific research should prove that there is a period of incubation in the male line, we should have a triple chart—we should have the body (or the "Not-I") of the birth figure; the astral mind or emotional chart (the "relation") of the prenatal lunar; and the solar or egoistic equation (the "I") of the prenatal solar. In other words, we would have the environmental equation, the equation of heredity through the mother, and the

equation of egoity through the father. The man, the motive power of his desires, and his earthly house; and then we could truly say, "this is a great spirit in a poor house," or "this is a poor spirit in a great house." To such who may wish to experiment with this prenatal solar chart, *as a hypothesis*, it is simply done. Take the exact longitude to seconds of the birth Sun, calculating the exact time when the Sun held this longitude (to moments and seconds) in the year prior to birth, in other words, a reversed solar revolution.

But for all practical purposes enough is to be learned from the figure of the birth alone, and it is with the directions of this chart alone that I shall deal, as interpreted by a combination of the geocentric and heliocentric positions placed in a geocentric figure, treating both exactly as the same sensitive points in the chart.

The English manual on "Directions and Directing," Pearce's "Textbook," and Bailey's "Prenatal Epoch," furnish very interesting examples where converse prenatal, converse prenatal lunar, and extranatal directions, have been cooked up to account for events that, if one places the heliocentric positions also in the scheme, become immediately clear by ordinary direct progressions. The proof of any theory is its working out. Both Pearce and Wilde quote the chart of Prince Rudolph of Austria, Wilde to prove that his new aspects explain the cause of death; Pearce that the conjunction with Regulus of the Sun occasioned it. Wilde asks us to believe that the qui-tricibinile of 56 degrees of Neptune to the Moon caused this tragic death. If one inserts the heliocentric radical places and observes that the helio Mars is in Capricorn afflicting Uranus on the ascendant, and exactly sesquadrating the heliocentric Jupiter joined to Uranus in the ascendant with the radical Mars applying to the opposition of Jupiter, one would naturally expect death through violence, plus the helio Venus in Sagittarius in square to Neptune in Pisces from the house of death, indicating the erotic-exotic circumstance.

Wilde was a conscientious worker, who tried hard to find in the new aspects a reason for the strange lapses of directions. But when one puts this new series to the test, in the light of the variations between the heliocentric and geocentric positions of the same superior planet, one perceives that his new aspects are accounted for. The average distance between the two positions of Neptune (when square Sun) is about $2\frac{1}{2}$ degrees; of Uranus, about $3\frac{3}{4}$ degrees; of Saturn, about 6 degrees; of Jupiter, about 12 degrees; and these account for much of his deductions, based as they were upon his experiences. This also explains the converse secondary directional idea, especially where the birth positions show aspects of Sun to the superiors that are not exactly semi-square square of sesquare at birth, and the "converse" measures exactly to the heliocentric positions. This can be easily demonstrated in one's own chart. The helio *explains*. And this applies even to Mr. Bailey, who has made a wonderfully accurate and helpful demonstration of the prenatal lunar epoch, and proves his case therein logically, except for the error of proving too much in striving for the "converse prenatal lunar."

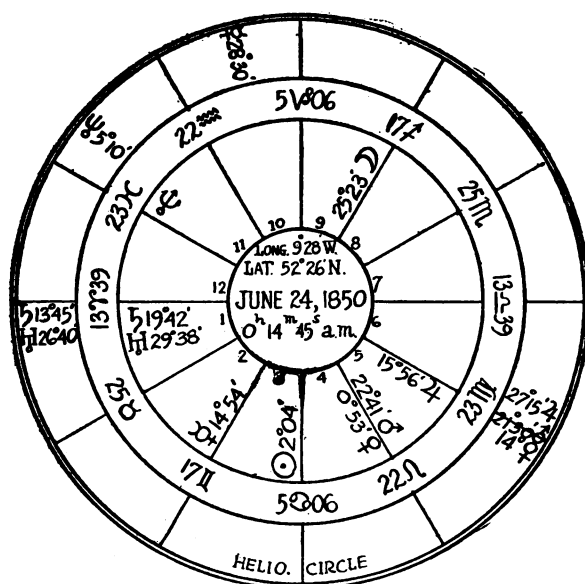
And because some of the above-mentioned able astrologers in the English journals of astrology have with a great blazoning of trumpets given "authentic" figures of the birth of the late Lord Kitchener, I have chosen this as example, for with the exception of the figure published by Raphael in the 1917 ephemeris, they are all incorrect, and all need "converse secondary directions" and converse prenatal lunar epochal directional bosh to "prove" them.

I am indebted to Mr. Hazelrigg for this data, furnished to him by Lord Kitchener himself when Mr. Hazelrigg cast his chart in December, 1915.

This is possibly unfortunate for both the August, 1915, issue of *Modern Astrology*, which gives it as about 7 A. M., and for the July, 1916, issue of the *British Journal of Astrol-*

ogy, which gives the birth as 1.48 P. M., and adds "subsequent events have entirely confirmed my estimate." For Kitchener himself stated it to Mr. Hazelrigg as "about half an hour after midnight" on June 24, 1850, and it occurred in Lat. $52^{\circ} 26' N.$, $9^{\circ} 28' W.$

Calculated according to Mr. Bailey's epoch of the first order, this is a regular masculine epoch that yields a birth time



of 0.14 A. M. true local time.* And when we find that at the time of the loss of the "Hampshire" Saturn had again returned to the declination of the radical ascendant and its own radical declination, the ascendant at birth being in exact conjunction

* This comports most agreeably with the symbolization of this degree as given by Charubel: "I see a Sun rising in the south-east quarter of the Heavens; a little further south than that point which the Sun occupies at the winter solstice. This person will prove a true solar man, destined to rule or command. Let such an one ever look towards the south-east of the place of his birth for success in all matters of a worldly nature." His African and East Indian activities are a verification of this.—EDITOR.

with the heliocentric sensitive point of Saturn, it looks as if the position proved itself, and as if the ascendant were $13^{\circ} 39'$ Aries in point of fact.

Saturn rising in Aries accounts for the peculiar reserve and the somewhat harsh countenance, and his bachelor life: and the rising Uranus for his indomitable will and daring innovations. His success abroad is shown through the Moon in the ninth trine Uranus and trecile the helio Saturn; and the Moon's application to the opposition of the Sun directly separating from the points sensitized by the heliocentric Mars in $21\frac{1}{2}$ Virgo, and the helio Jupiter in $27\frac{1}{2}$ Virgo would show danger on and by the water, and also shipwreck and treachery through employees; what it does not show is death through any explosion. History will be apt to show that if Kitchener met his death at this time, it was not through the explosion itself, but through treachery.

In 1886, under Sun prog. to sextile Mars helio prog., Kitchener was made Governor of the Red Sea, Mars helio also approaching the trine of the progressed M. C. And in fact from 1879 when he was made Vice-Consul at Erzeroum under Asc. Prog. to sextile the radical point of the heliocentric Saturn, to 1884 his rise was slow but steady; and after 1892, when the sextile of the M. C. progressed to the radix helio point of Saturn was formed, the train of directions to this point began and culminated in 1898 with the Omdurman victory, when Saturn formed the last sextile of its progressed geocentric place to the progressed M. C. at the same time that Uranus heliocentric radix sensitive point made the sextile of the progressed ascendant. This year also found Mercury prog. trine Uranus radix; the sensitive point of the helio Mercury in the sensitive point of the helio Mercury in the M. C. Radix having the trine of the progressed Venus; and the helio prog. Mercury progressed to the exact conjunction of the helio radix Jupiter and the progressed Venus. The prog. Moon had been passing over all these points during the pre-

ceding months, and had the parallel of Venus when September 2, 1898, the transits showed strong good. Neptune sextiled the M. C. at birth, and the transit of Neptune trined the progressed point at this date; Uranus sextiled by transit all the points of Jupiter, Venus, and Mercury, both radix and prog., and also the progressed Moon. Saturn transited the trine of the asc. and its own place, and Jupiter transited the radix 7th and prog. 5th trining from these points the progressed M. C.

These aspects to M. C. and Asc. seem effectually to dispose of the "authentic" horoscopes published both by the British Journal and Modern Astrology, due to their imperfect systems of directing; and to make the correctness of Raphael's chart, which gives 23° Aries rising, open to question. . .

In 1888 a piece of shell at Handubon made the right eye rigid: this is in itself a characteristic of Aries rising, and the rising Saturn and Uranus in this sign would incline to this, as Uranus afflicts Mercury on the cusp of the 3rd in Gemini. During the Summer of 1888 the Moon squared the Sun conjunction Mercury in 8° Leo; paralleled Uranus and afflicted its own radical place and that of Jupiter heliocentric. The positions of Mercury also afflicted all of these points; and the transits of Saturn also joined the Sun, squared the Moon, and sesquaired the others; and Uranus opposed the radix asc. and Saturn; Jupiter's transit also sesquaring the same points as Uranus afflicted. All these point to the sight and to the right eye, the Sun being the more heavily attacked.

During the last dozen years Lord Kitchener limped; the date of this injury is given as November 16, 1903; I have also seen it given as 1906, August. It is possible that there was more than one injury. In 1903 the progressed Sun was conjunction the radical Mars in 23° Leo. Mars had progressed to the square of the radical Moon in Sagittarius, and the heliocentric Mars prog. to the opposition of the helio Saturn; the progressed Moon at this time having the affliction of the heliocentric sensitive point of Uranus. These directions all

point to accident, and through a horse; Jupiter ruled the 12th at birth and was in the 6th heliocentrically, and the Moon passed through Sagittarius, paralleling Mars also.

The transits for November 16th find the geocentric Uranus trine the Sun progressed; the helio Uranus transiting exactly the radix Moon. The geocentric transit of Jupiter squared the radical Mercury and semisquared the places of Uranus and the helio radical Mercury; while the heliocentric transit of Jupiter through Pisces also was conjoined to the prog. Mercury exactly square radical Moon. These positions point exactly to the leg and the right leg, as the Moon in Sagittarius is above the earth, and most of the transits are from Aquarius, Pisces, and Sagittarius. That it resulted in a permanent limp is indicated by the helio transit of Saturn through $9\frac{1}{2}$ Aquarius, which afflicted the radical Moon and progressed Mars and Jupiter; the geocentric Saturn transit affecting only the place sensitized by the radix heliocentric Mars. The transits of the geocentric Mars afflicted Saturn and the prog. Sun and Mars; and the helio transits of Mars in $12\frac{1}{2}$ Aquarius exactly sesquaried the heliocentric radical Jupiter. This strikes to the moment; no wide orb is needed here. It is perhaps complex, in that it deals with twenty-eight elements in the radix and the same in the progressed, with sixteen transits to each. But life is complex, what would you? And it is certainly less complex in that you have all the elements in the day of birth and in the progressed for the year at "a day for a year": and need not go backward to days prior to birth and prior to conception and what-not!

For the sad end of Lord Kitchener on June 5th, 1916, there remains perhaps another word to be said by future historians. We have only report to say that at about 8 p. m. west of the Orkneys the ship was wrecked. The progressed Moon had reached the trine of the radix Jupiter, and the sesquare of the heliocentric Jupiter prog., together with the sesquare of the progressed helio Venus, and the parallels of Neptune and

Uranus. All these point to sudden accident, danger, bodily injury, and this same aspect was current in 1888 when he injured his eye, and the sesquare of Uranus in 1903, when the leg was hurt. The ruler, Mars, had progressed heliocentrically to the opposition of Saturn in 20° Libra, both of these points having the sesquare of the progressed Sun and the sesquadrature of Neptune, in its turn opposing the Sun. This points far more to treachery through a supposed friend, to injury to the head, to disappearance, than it does to death by explosions and to drownings. One reading this chart would fear more from poison, from false friends, than one would from wreck; though danger on the water is very clear. The sesquadrature of Saturn formed the last of this train which began in 1909, and it would be to the men of his acquaintance then that one would look for the origin of this last blow. The transits on that night struck strongly on Mars, Saturn, Uranus and Jupiter in this chart, and yet—one turns to one's Browning, and turning the pages, wonders perhaps, "In Vishnu-land, what avatar?" For there is a word yet to be written of this night.

Some Weather Fundamentals

By GEORGE J. McCORMACK

THE study of METEOROLOGY had its origin among the Egyptian astronomers, who, being also astrologers, were familiar with the relation between astronomy and atmospheric phenomena. Their views concerning "particular constitutions of the atmosphere," as handed down to us by Ptolemy, have withstood the test of observations covering centuries.

In more recent generations such noted characters as Kepler, Flamstead, Tycho Brahe, and other eminent scientists too numerous to mention here, recognized, as their records prove, the relation of astronomy to atmospheric changes. In Dr. Goad's famous "Astro-Meteorologica," published in 1686, a copy of Kepler's Diary of astro-scientific observations from June 28, 1617, to August 9, 1629, is included on page 170, and the author frequently quotes from Kepler. This work, of which some few copies are still preserved, also contains records of personal astro-meteorological observations of Dr. Goad extending over a period of thirty years. This production has served as a basis for numerous modern compilations. Com. R. A. Morrison of the Royal Navy (Zadkiel I.) and his worthy successor, Dr. A. J. Pearce (Zadkiel II.), have together covered seventy years or more investigating the astro-scientific doctrines formulated by philosophers of the olden time, and have adduced remarkable scientific proofs in support of astro-meteorology which cannot very well be ignored.

To get nearer home we might mention Rev. Irl Hicks of St. Louis, who, although employing the heliocentric system of forecasts, has for the last three decades prognosticated a year in advance atmospheric phenomena that are unforeseen by the professional physicist even a few hours prior to its effect. Our Government meteorologists have occasionally taken a fling at long distance forecasts. Incidentally Rev. Hicks, in 1900, predicted the Galveston Flood as follows: "One of the decided storm periods for September (1901) will fall about the 6th to 11th. . . . It will be wise to heed the signals of West Indian hurricanes at this time." He then sent at his own, and not Government expense, copies of his forecast to all postmasters along the Gulf coast, calling their attention to the warning which the after event—determined a year in advance—fully justified. The Weather Bureau map of the Galveston hurricane shows same to have struck the Florida coast on September 6th, thence through the Gulf of Mexico, central Texas, and veering eastward, to have left our territory in the New Foundland district on the 12th, which must impress one as being more than a coincidence, and a pretty close verification of the exact period stated in the dates given. The Weather Bureau sensed nothing of the disturbance until it was already under way, yet with such testimonies as these ever repeating themselves in support of our theory the Government supported meteorologists ridicule the idea of long distance forecasts.

Considering the vast area of this country, and consequently the interval of time required in transit for shipments of food-stuffs across the continent, the necessity for long range forecasts is quite apparent. However, there should be no animosity between the advocate of material doctrines and the devotee of astral correspondences, for there is a meeting point where they might be of mutual advantage in the diffusion of knowledge relating to causes and effects.

The great Kepler appears to have been fully aware of the

universally existing prejudice against encroachments upon old established theories when he said, after the completion of his three famous laws governing and regulating the planets, that "the book containing them might well wait a century for the reader, as God had waited six thousand years for an observer."

From remotest antiquity it has been observed that when planets are in conjunction, or at certain angles in longitude with the Sun, they produce atmospheric conditions peculiar to their nature and quality. The ancients attributed these atmospheric changes to the action of light, and contended that each color of the solar spectrum had certain qualities of its own. It was observed that the positive red ray corresponded with configurations of Mars, and that the negative blue ray predominated when Saturn was exerting his influence. The intelligence of this hypothesis once fully verified, it became but a matter of induction for those mystic worthies to continue their analogy to the seven functional planes of vibration as interpreted through the other planets, and formulate those doctrines which have been handed down to posterity. Indeed the Egyptians were so apt in their knowledge regarding the vibratory force of light that they applied it with great facility in the cure of diseases.

Every material particle gives a vibratory response according to the color value of the rays impressed upon it. The vibration thus induced manifests itself in the atmosphere, hence the energetic and stimulating red rays engender heat and drought in the earth which react on the atmosphere, and elevate the temperature. The blue ray, cool and moist, on the contrary decreases temperature, increases moisture and produces decomposition. The luminous principle is everywhere—that of life itself and being unified in the Sun—source of life and heat. The solar orb then is the centre of attraction through which the magnetic vibrations of the planets manifest themselves. And so, as the tiny ray of light is reflected to us,

do we find blended and fully capable of analyzation the astral principles of the universe.

While general rules regarding the effects of the various configurations and positions of the planets are given in the astro-philosophical text-books, but few writers have dealt with fundamental principles beyond the subject of aspects—when planets are in conjunction, parallel of declination, quadrature, opposition, etc., transiting the equator or tropics, or being stationary in apparent motion. Assuming that most students are more or less familiar with these we shall content ourselves with considering the nature and quality of each planet.

The Sun, containing the seven prismatic colors, is considered the prime mover of the atmosphere, as in every solar ray reflected is comprised the seven creative principles. Hence when the Sun is in major aspect with any planet the individual nature and quality of such planet are conjoined with the terrestrial magnetism. In all solar configurations the Sun sign must be considered. The predominating color of the Sun is orange.

The Moon being very swift in motion forms during each day many aspects with other planets, and while solar and mutual configurations give a specific character to the atmosphere, the Moon marks the changes which occur throughout the day. She governs moisture generally, and frequently hastens atmospheric changes by translating light to two planets completing an aspect between themselves. Her transits over the various planets, and aspects to those in the equator or tropics, should be carefully noted. The theory of lunar forecasts is manifestly wrong, as predictions should not be rendered from the Sun or Moon solely, nor can any one rule be taken as determinative, for the testimonies surrounding any one period are more or less complex although some predominant aspect will afford a clear key.

Mercury, who in ancient mythology was called “Mes-

senger of the Gods," is in nature cold and dry, and governs the winds. Being convertible, he receives the impression of any planet with which he is conjoined or configured. His conjunction with the Sun produces great winds, more particularly when retrograde. Continued observations verify the fact that many of our hurricanes in the Mississippi Valley coincide with such conjunctions. In cold seasons Mercury often produces sleet; in warm weather his disturbances are more manifest inland, the wind disturbances originating mostly from the desert lands or where the average rainfall is below normal. Thus, in the Arizona desert the sand storms increase near a conjunction of Sun and Mercury. When Mercury is configured with Mars or Uranus high winds and stormy conditions are also observed to occur from west to east, but attaining their maxima in the interior and diminishing in velocity toward the coast or lowlands. The predominating color of Mercury is violet, and he imparts negative electricity to the atmosphere, which accounts for the excess of moisture following high temperatures when conjoined with the Sun.

Venus attracts the south winds, produces humidity, barometric depression, and downfall, followed by drop in temperature, hence in winter her configurations with the Sun develop moisture, drop in temperature, and eventually turning to snow. The same conditions prevail when Venus transits the equator. When Venus adds her rays to other storm testimonies, floods frequently follow. Her predominating color is yellow, and she generates positive electricity.

Mars attracts the west winds, quickly elevates the temperature and promotes drought, often so destructive to crops. When with the Sun the rays of the solar orb are driven into the earth with greater energy. The greatest drought occurs when Jupiter is connected with Mars. Knowing the burning nature of Mars one may readily assume why Mars, when posited in the fourth angle in the summer charts causes fires destructive of property and forests, the latter more so when in

Leo. In summer such spells of heat from the Mars influence are frequently followed by marked reactions, thus to restore the equilibrium. The ray of Mars is red and generates an excess of positive electricity. Observations show maximum quantities of nitrogen in the atmosphere under this influence.

Jupiter moves the north winds and resists moisture, except he be situated in signs of that nature. An increase of ozone is noted, with elevation of temperature. Barometric pressure is usually above the average; the air becomes serene, invigorating, healthful and clear, allowing objects to be observed at greater distances than usual. The ray of Jupiter is indigo, its nature between that of Mars and Saturn, each of which affect it strongly, the former by heat, the latter by cold and aqueous vapors.

Saturn attracts the east winds, promotes aqueous vapors and heavy clouds, decrease of temperature according to geographical location and season, with heaviness of air. Atmospheric disturbances under Saturn are slow but general in their effects, and more manifest in the lowlands from west to east. The ray of Saturn is blue, imparts negative electricity and an excess of hydrogen in the atmosphere.

Uranus is powerfully magnetic and imparts negative electricity, having very much the same influence as Saturn, though more sudden. A general drop in temperature is observed, the air becomes bleak and raw, with barometric depression and subsequent precipitation. Cold waves invariably follow. The color ray of Uranus is the extreme of the actinic violet.

Neptune's influence, owing to its watery character, leads one to presuppose an excess of moisture or downfall, but observations from 1862 to 1881 show the contrary in England. During our limited observations it appears to produce rapid changes and frequently heavy gales of wind, also inclining to humidity and atmospheric pressure beyond normal. Its ray is the extreme of the calorific red. Each of these latter planets when connected with Mars has been observed to set up Hert-

zian waves (known to wireless operators as "statics"), more especially if Mercury be at the same time configured with them.

In all weather forecasts geodetic considerations enter into the problem, also time allowance for storm formations that require from two to four days to make their continental transit. Before prognostications by astro-meteorology can be *localized* with any great facility, the geography, topography, and geological formation of various localities must be determined. For instance, New York City, being surrounded by a large body of water and subject to a moist atmosphere, is manifestly sensible to the configurations of the Moon. The reason for ascribing the rulership of the sign Cancer to New York is obvious. While the south portion of New York is much nearer the sea level than the northern part, the former is more subject to humidity than the latter, hence we frequently observe two existing conditions of atmosphere at the same time. Those who have witnessed the vast variety of atmospheric conditions in that city can better appreciate the sense of the above.

As moisture attracts moisture general storms in transit across the continent are frequently diverted from their course by bodies of water, hence it frequently happens that disturbances moving northward along the Atlantic Coast from the Gulf or Cape Hatteras will unexpectedly shift their course to the Great Lakes. Because of the Mississippi being the largest river inland, the surrounding atmosphere charged with moisture and the mountain ranges on the west furnishing further advantages for condensation thereof, one may readily infer the reason why aspects operate there so close to time.

In Maine, where the forests so quickly attract moisture, the rainfall averages 45 inches per year. At Neal Bay, Wash., in one year 140 inches have been recorded, but in certain parts of Arizona the yearly rainfall seldom exceeds two inches. Thus in forecasting the general character of the weather for

any time due consideration must be given to the locality. In the northeastern states an aspect of Saturn might indicate precipitation, and the east wind would continue to blow for some hours until it met another current of air near Cape Hatteras. The storm would then commence to operate, sweeping northward and not reaching the northeast states until a day or two after the aspect is exact.

Even under the conjunction of Mercury with Sun, which is more potent in the Mississippi Valley in causing violent wind disturbances and storm centres, the gales may not reach the eastern coast until two or three days after the aspect. The wind might attain a velocity of 125 miles per hour inland where this combination is more effective, but as it neared the moist atmosphere of the coast might be reduced to a velocity of 60 to 70 miles per hour.

In considering Jupiter, which signifies the N. and N.W. winds, his aspects in winter tend to lower temperature in the east, as these winds reach us from the snow-clad sections and the cold grounds inland. In summer these same winds, for our eastern sections, should be the reverse, as the soil is then baked and dry. The Saturn east winds in the winter months for the Atlantic States incline to high temperatures along the eastern coast, because coming from off the water—which is warmer than the land at this period of the year—and from the Gulf Stream. But on reaching the interior the Saturn winds, in passing over the frosty earth, would incline to low temperatures.

By the same reasoning, things should be just the reverse along the western coast, as the east winds there come from the cold heights of the Rockies. There is a characteristic responsiveness of atmospheric phenomena not only to features of topography, but to geological formations. The same aspect will thus act differently in different sections of the country according to these considerations, and astro-meteorology can be studied with profit only with a knowledge of these facts. An

aspect along a given parallel would produce one quality of weather in upper New York State, another over the coal fields of Pennsylvania, and yet another in the lowlands of the South—and all in the same range of longitude and under the same sidereal impact.

The rules of astro-meteorology cannot be safely followed without these various considerations and a conversancy with weather physics generally: just as the astrologian who knows the theory and practice of medicine will be able to apply the science to diagnosis and treatment of disease with more facility than the one who knows naught of therapeutics; similarly, a knowledge of market potentials is necessary to make an intelligent application to speculative ranges.

Astro-meteorology as applied to limited areas, such as the British Isles, is comparatively a “soft” proposition, and should be easily mastered and utilized. But over these United States the temperature variations more often than not run to extremes. For example, on January 27, 1916, the thermometer readings between Florida and North Dakota revealed merely a little differential variation of 134° ! At New York the glass registered 66.5° ; meanwhile the Western States were gripped in a blizzard that sent the mercury below zero in some localities; at Havre, Montana, it reached 54° below, and with a cold wave extending all the way from Texas to the State of Washington. At the preceding New Moon, calculated for New York, Cancer culminated with Libra on the ascendant, and the luminaries conjoined in the lower meridian in opposition to an elevated Saturn. The mean temperature for the month was 5.2 above normal, while the amount of precipitation recorded was 1.8 inches, or 3.79 inches below normal. This lunar period contained seven clear days, ten partly cloudy, and fourteen heavily overcast—a very definite verification of the Saturn influence.

The figures for the four solar ingresses should, however, be adverted to before resolving judgment on lunations. Thus,

in determining the variety of temperatures prevalent throughout the country during the winter quarter forementioned, it is to be noted that at the ruling solar ingress at Washington no planets occupied the lower angle, Jupiter culminated, Venus was vespertine, with Moon rising in conjunction with Saturn, but applying to a trine aspect of Jupiter. But the chart for the same ingress erected for 110° west longitude shows Uranus culminating and Mars in fourth angle, although the latter turned retrograde very shortly thereafter, and Mercury, the blizzard breeder, became stationary in the zenith (in Aquarius) on January 27th, within orb of an opposition to Mars at the ingress, and so gave testimony of the storm conditions over that area.

The position of Mercury in the fourth angle sextile Uranus at the Winter Solstice of 1887 enabled astro-meteorologists even in Europe to forecast, months in advance, our remarkable blizzard of March 12, 1888. The M. C. of this figure was the first degree of Gemini, with 5° Virgo ascending. The Moon was setting in close square to Mercury, and Jupiter was opposed to Neptune from fixed signs, and accentuated on the day of the blizzard with a lunation in the western angle of the Ingress figure.

Until quite recently our students, both here and abroad, have attempted to determine the character of our weather from charts erected for Washington. This is manifestly a limited viewpoint, as figures should be calculated for each fifteen degrees of the country's meridians, using the various latitudes required. Obviously the angles of a New York figure would differ greatly from one belonging to the western coast.

Charts for the quarterly phases of the Moon will supply additional facts in prognosis, though the integrity of the neomenia itself is to be maintained as a vantage point, the planets then in the angles being criteria of the first week's outlook in particular, more so at such times as the Moon shall be in aspect thereto.

From a speculative—and why not logical?—standpoint the sublunar system is not without many physiological parallels. Thus, the rivers may be compared to the arterial system, and allotted to the rulership of Jupiter. New Orleans as the “Crescent City” and because of its geographical characteristics, may be assigned to Cancer and the Moon; the Rockies and the plains of Arizona might share the rulership of Leo; the coal fields of Pennsylvania be placed under Saturn, although Pittsburgh itself, on account of its steel industry, is strongly affected by the rays of Mars. Similarly, any planet in the fourth angle as representing conditions of the ground, must operate more decisively upon the terrene batteries than if in other positions, and more forcibly in some sections of the country than in others, according to a combination of planet and topography, as for instance, Mars in the fourth angle in a chart bearing rule over Pennsylvania would probably excite atmospheric phenomena of a character signified by Mars conjunction Saturn. And so of other territories according to local planetary rulership. The sum and substance of the matter is, the earth attracts or repels rays in accordance with the nature of its formations in specific localities, and as consistently as man himself, upon whom the stars impress their influence in measure and kind according to his constitutional susceptibility. The importance of this point is not to be ignored if weather probabilities are to be properly weighed and analyzed.

If our Government meteorologists would devote more time and give more attention to cosmic causes, their tabulation of physical effects would take on more significance and work to a better purpose. Instead, the most we are able to learn from them is that some former record has been broken, or “nearly so.” A recent worthy, for a moment enticed from his kindergarten notations, very sapiently observed that “cyclones are caused by trade winds deflected or turned out of their course,” and that “in the Mexican Gulf they are caused by the northeast trade winds deflected by the overheating of the Missis-

issippi Valley." Now may we inquire, what causes the overheating of the Mississippi Valley?

In the application of the tenets of astro-meteorology general rules, though closely followed, will give only comparative results. As in all fields of investigation, practice, observation, and the profound faculty of induction, are essentials to reliable judgment. Astrology, as with other avenues of science, calls for the specialist, as indicated in the fact that one student temperamentally qualified for weather determinations will reach averages which another lacking in the faculty might strive in vain to emulate. And in this one department of the stellar science the specialist is as necessary as he is in medicine, in art, in mechanics, etc., for he needs and should have careful training and experience in the domain of general physics, the better to comprehend and to unravel the complexities that so eternally obtain between the regions of the air and those of the earth.

I have made reference to geological characteristics in connection with planetary phenomena as being of vital importance in weather prognosis. Indeed, a significance attaches to this one fact that might well be regarded as the supreme *sine qua non* in any serious study to be made of the subject. It involves certain fundamentals that consistently lead one into metaphysical realms, wherein the earth itself must be viewed as a cosmos, with its terrestrial sun, moon, and planets, acting in orderly response to macrocosmic impingements. From which viewpoint it becomes easily apparent that all celestial phenomena are inter-related with cognate forces in the telluric system, and must be considered in combination therewith. For example, any aspect in the heavens that might in any wise be made applicable to a particular section, as Pennsylvania for instance, must be taken as in association with the Saturn principle that inheres in the coal deposits of that region. Truly a *condition* and not a *theory*, but one that would require for its proper analysis and exploitation a more extended treatment

than can be entered into here. The question involved is a very logical one, and should open out a new field for the earnest student who would fain scrutinize and ponder all the elements in Nature's laboratory, whether in the canopy above, or the regions beneath.

The Karmic Span

By EDITH F. A. U. PAINTON



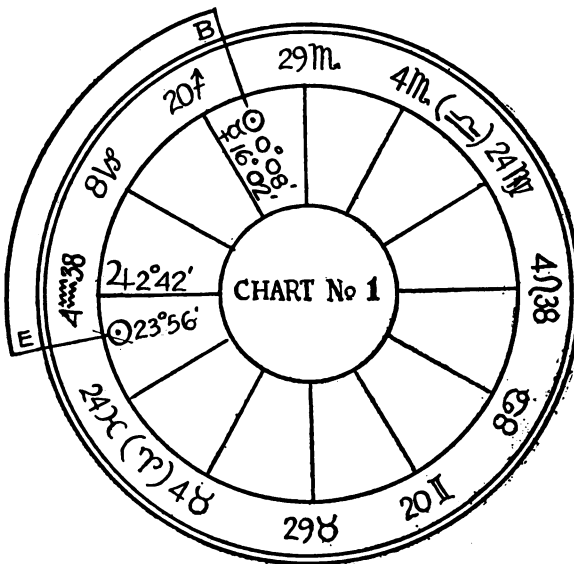
DO not present this study as "something new and entirely different," nor give it the spectacular introduction of something original and startling. It is too obvious to be either, yet too interesting and practical to be ignored by one really desirous of fathoming the depths of the point of Karma in the individual or national horoscope.

In these four natal charts, *E* represents the pre-natal epoch—i. e., the point of conception, or the position of the Sun at the moment of conception, as determined from the pre-natal figure; while *B* represents the position of the Sun at birth.

From *E*, around the circle to *B*, represents the nine months of gestation, the nine months in the womb, wherein the foetus has received through the mother the influence of the Sun in those particular nine signs. In other words, they represent the nine months' initiation of the soul in the dark world of transition, before being ushered into the light of physical expression. Mythologically, it is another material manifestation of the River Styx, across which Hermes conducts the incarnating soul; for is not the nine-months' River of Birth a far more dark and dangerous current than the narrow River of Death? and does not Mercury, with his magic golden rod, guide the souls of men on their mystic way to life, as well as to death?

From *B* to *E*, then, we find the lapse of time which the soul has to bridge in this life, the three unexplored months,

the three signs to be developed in this present incarnation in order to accomplish the Great Work and achieve Immortality. These are the three labors of Hercules allotted to this individual Ego to be performed in this life. The other nine may have been accomplished in former lives, or may, instead, await future existences of the soul for their achieving; but they have all been faintly traced, either in the light of a soul's memory,

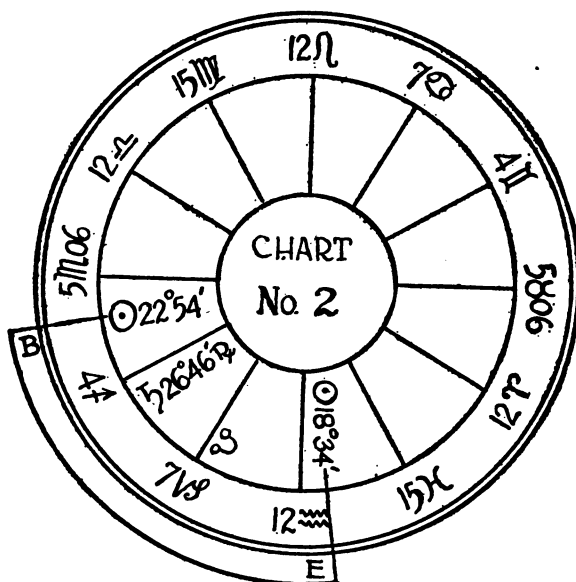


or through the haze of its prophetic vision, in the nine months of its crossing the underground river. Now, coming into the light, there are three, perhaps a part of four, or even more, of the great labors awaiting the new life's doing.

In Chart I., the Sun, at the time of conception, was 23 degrees, 56 minutes in Aquarius, and at birth in 0 degrees, 8 minutes of Sagittarius. Thus, in this, the bridge requires 23 degrees, 56 minutes of Aquarius, 30 degrees of Capricornus, and 29 degrees, 52 minutes of Sagittarius, covering entirely

the eleventh and twelfth houses, with a portion of the first and tenth, with Jupiter and Mercury therein.

In Chart II., there are more signs to be worked out, as the



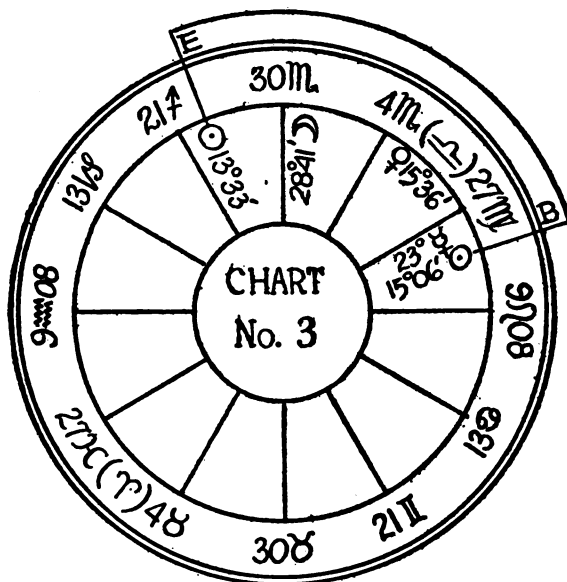
bridge between the point of conception (18 degrees, 34 minutes of Aquarius) and the point of birth (22 degrees, 54 minutes of Scorpio) requires 7 degrees, 6 minutes of Scorpio, 30 degrees each of Sagittarius and Capricornus, and 20 degrees of Aquarius to span the gulf, covering the second and third houses, with portions of the first and fourth, with Saturn, retrograde, in second, and the Dragon's Tail in third, as the only influences to overcome.

In Chart III., the approximate position of the Sun at conception was 15 degrees, 33 minutes in Sagittarius, while the Sun at birth was 15 degrees, 6 minutes in Virgo, making the bridge include 14 degrees, 54 minutes of Virgo, 30 degrees each of Libra and Scpio, with 15 degrees, 33 minutes of

Sagittarius, involving the eighth and ninth houses, with half each of the seventh and tenth, and four planets to harmonize. Note the recurrence of the number 15! The interception in the eighth house (Venus in Libra) indicates the principal focal point of Karma, the mission of the native in the present incarnation being to balance, through the higher and positive aspects of Venus, the forces of life and death, occultism and mystic power. (The native of this horoscope is a celebrated occultist, alchemist, biochemist, and esoteric student of the vital principles of regeneration.)

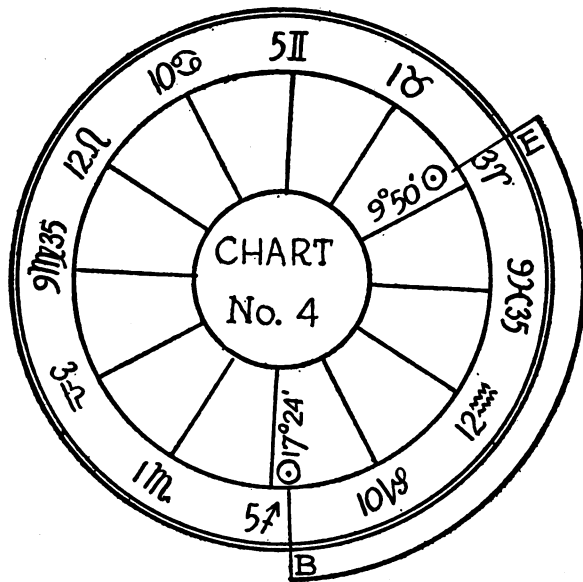
In Chart IV., while the bridge covers four signs, and portions of four houses, there is not a single planet to face.

It is interesting to study this bridge, as it is brought forth



in the various individual charts, and made to "prove up" by accumulated evidence the truth of its significance. In some cases, as has been shown, it involves but three signs; in others,

I did not choose these particular four because they were of any more interest than the average, but because they presented the greatest variety of any four just now conveniently



Now, before proceeding any further with this study, just what does this bridge signify?—

- 1st. Powers lacking in the soul, which this incarnation is intended to assist in developing.
- 2nd. Karma of the past, coming to fruition during the

present, and symbolized by the Sun's progression by secondary motion after birth.

3rd. Some special work for the accomplishment of which the incarnation was undertaken.

4th. The parts of the *body* requiring special development, as well as the attributes of the soul needing particular attention. Biochemists tell us that the particular cell-salts represented by these "bridge-signs" are naturally lacking in the physical man, and should be supplied in the indeavor fully to furnish the Temple for the indwelling of the High Priest.

5th. The mundane houses of the horoscope, with all their affairs, as well as the influences of any planets posited there.

6th. The birth-sign of those particular people with whom we will find most difficulty in harmonizing, and whose association will be most essential for us, in order that we may make the greater growth.

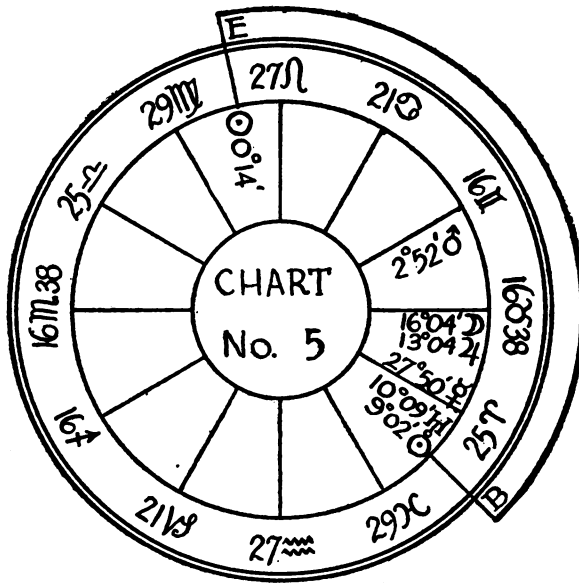
7th. As the first three months after a child comes into the light are the weakest and most inefficient of life, so those particular periods of the Sun's passing will be the weakest periods of every year, and will need to be most carefully guarded from disease, and protected from accident. The Moon's transit through these houses will also be productive of vital effects.

Somewhere, an English writer has written of this bridge: "While the Sun has passed through three-quarters of the zodiac, the Moon will have travelled the whole circle about ten times; but no lunation has fallen in the three signs untraversed by the Sun. The Ascendant will have swept around the circle about two hundred and eighty times, but not once will the Sun have risen in the three uncompleted signs. The *present* condition of the soul will be represented by the solar position at birth; the *past*, by the motion of the Sun before birth; and the *future* by this same motion continued afterwards."

The great problem of life, then, for each individual is *how*

to span this bridge, and thus complete the circle of perfection, and escape the danger of oblivion by drowning even the soul in the fathomless Sea of Mortality. To bridge this *C* is to complete the *O*,—the Circle of Immortal Progression.

It may be noticed that I have not so far presented any evidence to prove or disprove the truth of the examples submitted. The reason for this is that in each of the four cases,



save one, the natives of the charts are but middle-aged; and while the general trend of their experiences beautifully substantiates the claim put forth, one has no actual assurance that the finger of Fate is leading them directly through these bridge conditions.

In Chart V., then, I now bring to your attention a most remarkable case in support of this theory—a case that has been brought to my attention as a direct outgrowth of this study:

A lady, born on March 29th, 1846, whose chart I was compiling with this particular feature in view, submits to me this interesting data. As I am well acquainted with the lady, and can vouch for her veracity with absolute certainty, I have no hesitation in presenting the chart as one of really exceptional significance.

"I had it in my mind to write you that my birth was not full time with my conception," she says, "and just about that time you were estimating my approximate date of conception as June 30, 1845, which is almost two full months too early. My birth was a peculiar one. My parents were married Sunday, August 23rd, 1845, just after my mother had recovered from her menses. Circumstances brought upon my mother a state of mind that caused my birth to occur fully six weeks ahead of time. I was born without finger- or toe-nails, and did not awaken until six weeks old."

Chart V., then, shows the Bridge this soul has had to cross in this incarnation. As, according to her own record, the approximate date of conception was August 24th, 1845, it gives us the Sun 0 degrees, 14 minutes in Virgo, while the birth, March 29th, 1846, shows the Sun 9 degrees, 2 minutes in Aries. Consequently, the Bridge covers 0 degrees, 14 minutes of Virgo, 30 degrees each of Leo, Cancer, Gemini, and Taurus, and 20 degrees, 58 minutes of Aries, involving the sixth, seventh, eighth, and ninth houses in their entirety, with half each of the fifth and tenth, and bringing the planets Mercury, Moon, Mars, Jupiter, and Uranus to be harmonized, thus comprising six signs, six houses, and five planets, and covering nearly one-half of the chart.

I have asked the native of this Chart for her verification of the bridge indications, and her report is very gratifying to one who desires to know the truth, and to prove it to her own satisfaction, as well as to that of all other students who desire to probe the riddle of life to its very core. So large a part of her life has been lived that she justly feels that she has almost

completed the crossing, and can look back with no little satisfaction to the steps along the way, rejoicing that her experience may be of some little value to the earnest searcher after the real things in astrological research.

She has always been what the world, for want of a better word, terms "an unusual character," always very much alone among the associations of her kindred, never understood by any of them, nor of sufficient interest to them to excite even their curiosity. She seemed to be of an advanced type, years ahead of her time—a child of a future age and understanding. Her soul was from her earliest recollection too deeply concerned with the untangling of the skeins of the inner life to pay much heed to the allurements of the outer. The world only now, after seventy years, seems coming within sight of the ideal world of her early dreams.

The early part of her life was spent in the Aries element, working out with her head the problems of childhood's loves and pleasures, from her own peculiar point of view, meeting the sweet Uranian changes, and learning the lessons of the fifth house through much mental questioning and surprising experiences. Those who connect the fifth house so closely with the individual Karma will find it very significant that her work should begin in this house.

Then came the struggles of the sixth house, with the three planets there, and the health of the body came up for severe adjustment. The seventh house next brought up the problems of matrimony, made yet more difficult of solution by the fiery Mars in possession of the house, and the Taurian force of expression hampering, yet compelling, at every turn. The experience was a bitter one, but from it she advanced into the house of mystery and occultism, and matters of spiritualism and the other world claimed much of her attention during this period of her life, while Gemini on the Cusp kept her always divided in opinion, and yet determined to attain unto that wisdom of Mercury that makes him indeed fit to be a

messenger of the gods. The greatest struggle with the planetary influences was passed with the crossing of the cusp of the eighth house, and from there it was but a step into the house of the higher mind, where, through Cancer, the deep, dark mystery sign, she delved deep into the mysteries of the North Wall, and defied its blankness, attaining unto a remarkably clear understanding of the sacred truths of the Most High, while the 30 degrees of Leo brought her into the fullest conception of the infinite love throbbing in the great Cosmic Heart of the universe. She is now finishing the remaining lessons of Virgo, in the house of honor, and is at the very zenith of her map, albeit the ending of her bridge.

A wealth of convincing detail might be given that would demonstrate all along the path through these six houses the wonderful lessons of this Karmic law, but she shrinks from any more publicity than this study is necessarily giving, and in deference to her wish, I will refrain from any more definite delineations.

But while the length of this bridge naturally makes this case of exceptional interest, the world of humanity is full of just as vitally interesting records, and the field of experiment and research is worldwide, and wholly without fences. The more we study this crossing of Jordan the more we find in it as the chart of our present voyage, and the better we are able to steer our course toward the goal of that perfection unto which we must all eventually attain.

In striking contrast to the preceding case, is one brought to my attention by a young physician who is deeply interested in this study:

On February 23rd, 1912, hour and place immaterial, except to the investigator who wishes to pursue the case along other lines of study, a male child was born who had been carried by the mother *thirteen months* in the womb, thus giving not only no bridge at all to be covered, but a lap of one month at the beginning of another round. To the Kabalist,

this presents the feature of the letter Q, having completed the cycle of revolution in the circle O, and starting out in the endeavor to begin a second.

The map of this nativity need not be presented here, as it can have but little bearing upon the particular point I am to consider, its strongest aspect being Jupiter in Sagittarius in opposition to Mars in Gemini, the child weighing *nineteen pounds* at birth, and the case, of course, demanding surgical birth. The physician who had charge of the case states that the mother was so utterly indifferent to the peculiar conditions attending the gestatory period that it might have gone on indefinitely had he, in his own uneasiness, not taken matters into his own hands, and insisted upon forcing a delivery. This only concerns our study of the case as showing the pre-natal conditions and parental environment under which the life was called into being.

As following our previous findings in this study, the first impression this case would naturally present would be that the soul must be one of an unusual advancement, with no karma whatever to be worked out. The facts in the case, however, do not bear this out. The boy is of excessive animalism, even demoniac at times, in his expression, and springs from an ancestry of the so-called "lower class," crude, rough, uncouth, and purely physical, with the heritage of the most illiterate and undeveloped human type. This leads us to the thought that thirteen months being the period of gestation of many of the brute kingdom, it must represent animalism; and thus when manifest in the human family, must necessarily be of the most physical and coarsely material type.

From this, one soon arrives at the conclusion that this bridge of consciousness represents our highest spirituality, (however much or little we may have within ourselves), our strongest tendencies toward the illumination of the higher self, our firmest hold on the highest planes of expression, the noblest aspirations and best development of the inner man,—

his opportunity to grow, his door to illumination, his gateway to immortality. This conclusion is borne out by a further glance at the chart of the case previously considered, the native of which is one of the most spiritual individuals the present times have produced, her development and manifestation along all lines of the higher life being almost phenomenal.

One question I have been frequently asked is: How long a time must this bridge cover? How long must a man live before he can feel that he has bridged the chasm, and done the Great Thing demanded of him? If the circle of the horoscope represents 360 degrees, or years, then each sign represents 30 years. As each degree must represent a year, it would not be difficult to figure out from each map exactly how many years, months, or days must be worked through, and just what proportion in each sign. Ninety years would span the average gulf.


O Man of Earth, watch well the steps thou find
Spread out before thy feet by cosmic plan;
Do thy soul's best, with body and with mind,
To pay thy debt, and bridge this Karmic Span,

The Bridge of Life

By DR. GEORGE W. CAREY

"A noiseless, patient spider,
I mark'd, where, on a little promontory, it stood, isolated;
Mark'd how, to explore the vacant, vast surrounding,
It launch'd forth filament, filament, filament, out of itself;
Ever unreeling them—ever tirelessly speeding them.

"And you, O my soul, where you stand,
Surrounded, surrounded, in measureless oceans of space,
Ceaselessly musing, venturing, throwing—seeking the spheres,
to connect them;
Till the bridge you will need, be form'd—till the ductile
anchor hold;
Till the gossamer thread you fling, catch somewhere, O my soul."
—WALT WHITMAN.

 HE statement by Holy Writ that "man is conceived in sin and brought forth in iniquity" has a three-fold meaning, viz., chemical, physiological, and astrological. The translation from the Hebrew text as given is crude and misleading. The real meaning in the original is, that the human embryo remains nine months in the female laboratory, thus falling short three months of completing a solar year, or *soul year*. Twelve represents a complete circle.

The word sin comes from Schin, the 21st letter of the Hebrew alphabet, and means to fall short of completeness or understanding. In the Tarot symbol, S, or Sin, is represented by the "Blind Fool," one lacking in wisdom. "Brought forth

in iniquity" is merely a repetition of the words "born in sin." Iniquity and inequity or unequal, mean the same. The ancient Hebrews called Moon, Sin, because it gave light only part of the time.

To acquire wisdom that will enable the Ego in flesh to build a bridge across the three-month gap, or space between the point of conception and birth, is the one real problem that confronts Soul on the material plane of expression. The alchemists, seers, and astrologians of all ages have wrestled with this problem in their ceaseless endeavors to unravel the great mystery of man's dominion over flesh. Whether it be the chemist seeking new compounds, the physiologist searching and testing the fluids of the fearfully and wonderfully made body of man, or the alchemist probing for the Elixir of Life—the Ichor of the Gods,—or the astrologian pulling and adjusting the etheric wires that criss-cross the spaces in an earnest desire to make good and scan the statement "The wise man rules his stars,"—all, all are seeking to span the awful space that yawns between the neophyte and the Promised Land of immortality in the body, where "in my flesh I shall see God," and when and where he can truly say with the regenerated Job, "I have heard of thee by the hearing of the ear, but now mine eyes seeth thee." Man must work out his own salvation.

The bridge to be built across the three-months space must have a mineral base or rock foundation. "Thou art Peter (petra, stone, or mineral), on thee will I build my church," etc. Church is from the second Hebrew letter, Beth, a house, temple, or church. The human body is a house, temple, or church for Soul. "Know ye not that your bodies are the temple (church) of God?"

There are twelve inorganic mineral cell-salts in the human body, and these minerals (stones in the temple) correspond in vibration to the twelve signs of the Zodiac. During the nine months of gestation the embryo receives and appropriates the

creative energies of nine of these salts, leaving three to be supplied after the parting of the umbilical cord. Take for example a native born February 22nd, with Sun's entry into Pisces: The embryo having begun its journey at the gate of Gemini and negotiated the nine gestatory signs, his blood vibration at birth is thus deficient in the qualities of Pisces, Aries, and Taurus, as also in the chemical dynamics of phosphate of iron, phosphate of potassium, and sulphate of sodium—the mineral bases respectively of the signs of this uncompleted quadrant. In so far as his circulatory system may receive these needed builders, the health will be balanced and life prolonged.

The chemical union of these cell-salts with organic matter, such as oil, fibrin, albumen, etc., forms the various tissues of the body, and administers to the physiological needs as represented by the Bridge, that the multiple cells may respond more harmoniously and completely to the magic touch of the Divine energy, just as the tones of a musical instrument are made the more melodious through a properly skilled manipulation. And as bridge-building in a mechanical sense depends upon the plans and specifications of a competent civil engineer, so does the Bridge of Life depend upon the astrologian to chart and compass the way.

Our diagram indicates at a glance the chemical formulæ that appertain respectively to the zodiacal divisions, but to give a clearer conception as regards their specific qualities and physiological action in relation to the various signs, reference may be had to the following compend:

ARIES: From the teachings of the Chemistry of Life we find that the basis of brain or nerve fluid is a certain mineral salt known as potassium phosphate, or Kali Phos.

The Phosphate of Potash.

Synonyms: Potassium Phosphate, Kali Phosphoricum, Potassii Phosphas.

Formula: K_2HPO_4 .

It may be prepared by mixing aqueous phosphoric acid with a sufficient quantity of potash, hydrate or carbonate, until the reaction is slightly alkaline and evaporating. Triturate to 3d or 6th X.

This salt is the great builder of the positive brain cells.



Kali phos. unites with albumen and by some subtle alchemy transmutes it and forms gray brain matter.

When the chemical possibilities of this brain builder are fully understood insane asylums will go out of fashion.

Man has been deficient in understanding because his brain receiver did not vibrate to certain subtle influences; the dynamic cells in gray matter of nerve were not finely attuned and did not respond—hence sin, or falling short of understanding.

TAURUS: Sulphate of Soda.

Synonyms: Natrum Sulphate, Sodium Sulphuricum, Sodae or Sodii Sulphas, Glauber's Salts.

Formula $\text{Na}_2(\text{SO}_4 - 10\text{H}_2\text{O})$.

May be obtained by the action of Sulphuric acid on sodium chloride (common salt).

This cell-salt is found in the intercellular fluids, liver and pancreas. Its principal work is to regulate the supply of water in the human organism.

The blood becomes overcharged with water, either from the oxidation of organic matter or from inhaling air that contains more aqueous vapor (water) than is required to produce normal blood. This condition of air is liable to prevail whenever the temperature is above 70 degrees.

One molecule of nat. sulph. has the power (chemical intelligence) to take up and carry away two molecules, or twice its bulk of water. The blood does not become overcharged with water from water taken into the stomach, but from the water lifted by expansion caused by heat above 70 degrees and held in the air and thus breathed into the arteries through the lungs. By the above we see that there is more work for this salt in hot weather than during cold weather. So-called malaria, Latin for bad air, is due to a lack of this tissue salt. Water lifted from swamps or clear streams or lakes by the action of the sun's heat is the same, for heat does not evaporate and lift poisonous, disintegrating organic matter from a swamp or marsh, but the water only.

GEMINI: The Chloride of Potash, or Potassium.

Synonyms: Potassium chloride, Kali Muriaticum, Kali Chloratum, Kali Chloridum, Potassi Chloridum.

Formula: K Cl .

This salt must not be confused with the chlorate of potash, a poison, chemical formula K ClO_3 .

Chloride of potash may be obtained by neutralizing pure

aqueous hydrochloric acid with pure potassium carbonate or hydrate.

The cell-salt *kali muriaticum* (Potassium chloride) is the mineral worker of blood that forms fibrin and properly diffuses it through the tissues of the body.

Kali mur molecules are principal agents used in the chemistry of life to build fibrin into the human organism. The skin that covers the face contains the lines and angles that give expression and thus differentiate one person from another.

In venous blood fibrin amounts to three in one thousand parts; when the molecules of *Kali mur* fall below the standard in the blood fibrin thickens, causing what is known as pleurisy, pneumonia, catarrh, diphtheria, etc. When the circulation fails to throw out the thickened fibrin via the glands or mucous membrane, it may stop the action of the heart. Embolus is a Latin word meaning little lump, or balls; therefore to die of embolus, or "heart failure" generally means that the heart's action was stopped by little lumps of fibrin clogging the auricles and ventricles of the heart.

When the blood contains the proper amount of *kali mur*, fibrin is functional and the symptoms referred to above do not manifest.

CANCER: Fluoride of Lime.

Synonyms: *Calcaria Flurica*, Calcium Fluoride.

Chemical Formula: CaF_2 .

This salt is formed by the union of lime and fluorine.

The inorganic salts are the workers, controlled and directed by infinite intelligence, that performs the ceaseless miracle of creation or formation.

Biologists and physiologists have searched long and patiently for a solution to the mystery of the differentiation of material forms.

No ordinary test can detect any difference in the ovum of fish, reptile, bird, beast or man. Chemical analysis reveals the

same mineral salts, carbon, oil, fibrine, albumen, sugar, etc., in the life cell, or ovum in the blood, tissue, hair, or bone of the multiple and varied expression of life in material forms.

The chemistry of life answers the "Riddle of the Sphinx," and writes above the temple door of investigation: "Let there be light." There is no such thing as dead or inert. All is life. A crystal is an aggregation of living organism. The base of all material manifestation is mineral. "Out of the dust (ashes or mineral) of earth physical man is made."

The twelve mineral salts of lime, iron, potash, sodium, silica and magnesium are the foundation stones of every visible form of animal or vegetable. No two forms of the different species of animals have the same combination of this "rock foundation," but all have some of the same minerals.

It is quite as important for a student of Biochemistry to understand the process by which certain cell-salts operate to supply a deficiency as it is to know what a particular symptom calls for.

Elastic fibre, the chief organic substance in rubber, is formed by a chemical union of the fluoride of lime with albumen, oil, etc. Therefore, we find this salt dominant in the elastic fibre of the body, in the enamel of teeth and connective tissue.

A lack of this salt in proper amount causes relaxed condition of muscular tissue, falling of the womb and varicose veins. Sometimes there is a non-functional combination of this salt with oil and albumen which forms a solid deposit, causing swellings of stony hardness; it is a sort of incomplete fibre with other lime salts and vitiated fluids of the body.

LEO: Phosphate of Magnesia.

Synonyms: Magnesium Phosphorica.

Formula: $\text{MgHOPO}_4 \cdot 7(\text{H}_2\text{O})$.

This cell-salt may be made by mixing Phosphate of Soda with Sulphate of Magnesia. This salt is found chiefly in the white fibres of nerves and muscles. The tissues of nerves and

muscles are composed of many very fine threads or strands of different colors, each acting as a special telegraph wire, each one having a certain conductile power or quality, special chemical affinity for, certain organic substances, oil or albumen, through and by which the organism is materialized and the process or operations of life are carried on. The imagination might easily conceive the idea that these delicate infinitesimal fibres are strings of the Human Harp, and that molecular minerals are the fingers of infinite Energy striking notes of some Divine Anthem.

The white fibres of nerves and muscles need the dynamic action of Magnesia Phosphate especially to keep them in proper tune, or function, for by its chemical action on albumen the special fluid for white nerve or muscle fibre is formed. When the supply of this salt falls below the standard, cramps, sharp shooting pains or some spasmodic condition prevails. Such symptoms are simply calls of nature for more magnesia.

The impulsive traits of Leo people are symbolized in the pulse, which is a reflex of heart throbs.

The phosphate of magnesia, in biochemic therapeutics, is the remedy for all spasmodic impulsive symptoms. This salt supplies the deficient worker or builder in such cases and thus restores normal conditions. A lack of muscular force, or nerve vigor, indicates a disturbance in the operation of the heart cell-salt, magnesia phosphate, which gives the "Lion's spring," or impulse.

VIRGO: Sulphate of Potash.

Synonyms: Potassium Sulphate, Kali Sulphos, Potassæ Sulphos, Kali Sulphate.

Formula: K_2SO_4 .

The microscope reveals the fact that, when the body is in health, little jets of steam are constantly escaping from the seven million pores of the skin. The human body is a furnace and steam engine. The stomach and bowels burn food by chemical operation as truly as the furnace of a locomotive con-

sumes by combustion. In the case of the locomotive the burning of coal furnishes force which vibrates water and causes an expansion (rate of motion) that we name steam.

The average area of skin is estimated to be about 2,000 square inches. The atmospheric pressure being fourteen pounds to the square inch, a person of medium size is subject to a pressure of 40,000 pounds.

Each square inch of skin contains 3500 sweat tubes, or perspiratory pores (each of which may be likened to a little drain tile) one-fourth of an inch in length, making an aggregate length of the entire surface of the body 201,166 feet, or a tile for draining the body nearly forty miles in length.

All tangible elements are the effects of certain rates of motion on the intangible and unseen elements. Nitrogen gas is mineral in solution, or ultimate potency.

Oil is made by the union of the sulphate of potassium (potash) with albuminoids and aerial elements.

The first element that is disturbed in the organism of those born in the celestial sign Virgo is oil; this break in the function of oils shows a deficiency in potassium sulphate, known in pharmacy as kali sulph.

Virgo is represented in the human body by the stomach and bowels, the laboratory in which food is consumed as fuel to set the minerals, in order that they may enter the blood through the mucous membrane absorbents.

The letter X in Hebrew is Samech or Stomach. X or cross, means crucifixion, or change, transmutation.

LIBRA: Phosphate of Soda.

Synonyms: Natrum Phosphate, Sodium Phosphate, Natri Phosphate, Phosphos Natricus, Sodae Phosphate.

Formula: $\text{Na}_2\text{HPO}_4; 12\text{H}_2\text{O}$.

This alkaline cell-salt is made from bone ash or by neutralizing orthophosphoric acid with carbonate of sodium.

Sodium, or natrum, phosphate *holds the balance* between acids and normal fluids of the human body.

Acid is organic and can be chemically split into two or more elements, thus destroying the formula that makes the chemical rate of motion called acid.

Acid conditions are not due to an excess of acid in the blood, bile or gastric fluids. Supply the alkaline salt sodium phosphate, and acid will chemically change to normal fluids.

A certain amount of acid is necessary, and always present in the blood, nerve, stomach and liver fluids. The apparent excess of acid is nearly always due to a deficiency in the alkaline, salt.

Acid, in alchemical lore, is represented as Satan (Saturn), while sodium phosphate symbolizes Christ (Venus). An absence of the Christ principle gives license to Satan to run riot in the Holy Temple. The Advent of Christ drives the exile out with a whip of thongs. Reference to temple in the figurative language of Bible and New Testament always symbols the human organism. "Know ye not that your bodies are the Temple of the living God?"

Solomon's temple is an allegory of the physical body of man and woman. Soul—of man's—temple—the house, church, Beth or temple made without sound of "saw or hammer."

Hate, envy, criticism, jealousy, competition, selfishness, war, suicide and murder are largely caused by acid conditions of the blood producing changes by chemical poison and irritation of brain cells, the keys upon which Soul plays "Divine Harmonies" or play "fantastic tricks before high heaven," according to the arrangement of chemical molecules in the wondrous laboratory of the soul.

Without a proper balance of the alkaline salt, the agent of peace and love, man is fit for "treason, stratagem and spoils."

SCORPIO: Sulphate of Lime.

Synonyms: Calcium Sulphate, Calcarea Sulphate, Calc Sulphos, Gypsum, Plaster of Paris.

Formula: CaSO_4 .

This salt can be obtained by precipitating a solution of calcium chloride of lime with dilute sulphuric acid.

SAGITTARIUS: The mineral or cell-salt of blood corresponding to Sagittarius is Silica.

Synonyms: Silica, Silic, Oxide, White Pebble or Common Quartz. Chemical abbreviation, Si.

Made by fusing crude silica with carbonate of soda; dissolve the residue, filter, and precipitate by hydrochloric acid.

This product must be triturated as per biochemic process before using internally.

This salt is the surgeon of the human organism. Silica is found in hair, skin, nails, periosteum, the membrane covering and protecting bone, the nerve sheath, called neurilemma, and a trace is found in bone tissue. The surgical qualities of silica lie in the fact that its particles are sharp cornered. A piece of quartz is a sample of the finer particules. Reduce silica to an impalpable powder and the microscope reveals the fact that the molecules are still pointed and jagged like a large piece of quartz rock. In all cases where it becomes necessary that decaying organic matter be discharged from any part of the body by the process of suppuration, these sharp-pointed particles are pushed by the marvellous intelligence that operates without ceasing, day and night, in the wondrous human Beth, and like a lancet cut a passage to the surface for the discharge of pus. Nowhere in all the records of physiology or biological research can anything be found more wonderful than the chemical and mechanic operation of this Divine artisan.

The Centaur of mythology is known in the "Circles of Beasts that worship before the Lord (Sun) day and night," as Sagittarius, the Archer, with drawn bow. Arrow heads are composed of flint, decarbonized white pebble or quartz. Thus we see why silica is the special birth salt of all born in the Sagittarius sign.

CAPRICORN: Phosphate of Lime.

Synonyms: Calcareo Phosphoricum, Calcium Phosphate.

Formula: Ca_3PO_4 .

Phosphoric acid dropped in lime water precipitates this salt.

Circle means Sacrifice, according to the Cabala, the straight line bending to form a circle. Thus we find twelve zodiacal signs sacrificing to the sun. Twelve months sacrifice for a solar year. Twelve functions of man's body sacrifice for the temple, Beth, or "Church of God"—the human house of flesh. Twelve minerals—known as cell-salts—sacrifice by operation and combining to build tissue. The dynamic force of these vitalized workmen constitutes the chemical affinities—the positive and negative poles of mineral expression. The Cabalistic numerical value of the letters g, o, a, t, add up 12.

AQUARIUS: Sodium Chloride.

Synonyms: Natrum Muriaticum, Sodii Chloridum, Chloruretum, Chloruretum of Sodicum, Common table salt. Must be triturated up to 3d decimal before it can be taken up by mucous membrane absorbents and carried into the circulation.

Formula: NaCl .

Air contains 78 per cent of nitrogen gas, believed by scientists to be mineral in ultimate potency. Minerals are formed by the precipitation of nitrogen gas. Differentiation is attained by the proportion of oxygen and aqueous vapor (hydrogen) that unites with nitrogen.

A combination of sodium and chlorine forms the mineral known as common salt. This mineral absorbs water. The circulation or distribution of water in the human organism is due to the chemical action of the molecules of sodium chloride.

Aquarius is known as "The Water Bearer." Sodium chloride, known also as natrum muriaticum, is also a bearer of water, and chemically corresponds with the zodiacal angle of Aquarius.

PISCES: Phosphate of Iron.

Synonyms: Ferrum Phosphate, Ferri Phosphas.

Formula: $\text{Fe}_3 (\text{PO}_4)_2$.

Phosphate of iron may be prepared by mixing sodium phosphate with sulphate of iron. The salt precipitated by this union is filtered, washed, dried and rubbed to a powder.

The iron phosphate should not be used below the sixth (decimal trituration), as large doses of iron, as in tinctures, have a bad effect on the mucous lining of the stomach, injure the teeth and utterly fail to supply iron to the blood where it is needed to carry oxygen, the life giver.

One red blood corpuscle does not exceed the one hundred and twenty millionth of a cubic inch. There are more than three million such cells in one drop of blood, and these cells carry the iron in the blood. How necessary, then, to administer the salts of iron to hungry cells in the most minute molecular form.

Each one of the twelve inorganic salts has its own sphere of function and curative action. Thus we find the phosphate of iron molecularly deficient in all fevers and inflammatory symptoms.

Health depends on a proper amount of iron phosphate in the blood, for the molecules of this salt have chemical affinity for oxygen and carry it to all parts of the organism. When these oxygen carriers are deficient, the circulation is increased in order to conduct a sufficient amount of oxygen to the extremities with the diminished quantity of iron, exactly as seven men must move faster to do the work of ten. This increased rate of motion of the blood is changed to heat, caused by friction, otherwise known as the "conservation of energy."

This heat, or increase in the temperature of blood, has been named fever, from the Latin word *fervere*, meaning "To boil out."

The writer fails to see any relevancy between the word fever and a deficiency in iron phosphate molecules in the blood. From Hippocrates to Koch you will not find a true definition of fever outside of the Biochemic theory.

It is not simply the heat that causes distress in a fever patient, but it is the lack of oxygen in the blood due to a deficiency in iron, the carrier of oxygen.

The feet are the foundation of the body. Iron is the foundation of blood. Most diseases of Pisces people commence with symptoms indicating a deficiency of iron molecules in the blood; hence it is inferred that those born between the dates February 19 and March 21 use more iron than do those born in other signs.

Iron is known as the magnetic mineral, due to the fact that it attracts oxygen. Pisces people possess great magnetic force in their hands and make the best magnetic healers.

The astronomer, by the unerring law of mathematics applied to space, proportion, and the so far discovered wheels and cogs of the uni-machine, can tell where a certain planet must be located, before the telescope has verified the prediction. So the astro-biochemist knows there must of necessity be a blood mineral and tissue builder to correspond with each of the duodenary segments that constitute the circle of the Zodiac.

Not through quarantine, nor disinfectants, nor boards of health, will man reach the long-sought plane of physical well-being; nor by denials of disease will bodily regeneration be wrought; nor by dieting or fasting or "Fletcherizing" or suggesting, will the Elixir of Life and the Philosopher's Stone be found. The Mercury of the Sages and the "hidden manna" are not constituents of health foods. Victims of salt baths and massage are bald before their time, and the alcohol, steam and Turkish bath fiends die young. Only when man's body is made chemically perfect will the mind be able perfectly to express itself.

And the secret of this chemical perfectionment is the sum total of the requirements involved in this zodiacal Bridge. The rock—Peter, or Petra—must be perfectly formed before the etheric wires that span the gulf between birth forward to

the sidereal point of conception can vibrate in such harmony as to sustain the traveller on this "magical bridge of three piers," or the three zodiacal signs through which the material body must successfully function before it may hope to lift the veil of Isis.


The Bridge of Life, a symbol of physical re-gensis, has been exploited in song, drama, and story. Paracelsus, Pythagoras, Lycurgus, Valentin, Wagner, and a long and unbroken line of the Illuminati, from time immemorial have chanted their epics in unison with this "riddle of the Sphinx," across the scroll of which is written, "Solve me, or die."

Of all the multiple adepts or masters that have kept the lights burning above the Three Piers of the magical Bridge, none has more clearly and beautifully written thereof than did the great astrologian poet, Isaiah:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a *highway shall be there, and a way and it shall be called, The way of holiness*; the unclean shall not *pass over it*, but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein."

Antiquity of Astrology—Its Restoration

By HENRY CLAY HODGES

 WING to the magnitude of the subject, a great amount of time and labor is required from a material standpoint to reduce a metaphysical science into terms of natural philosophy. It is our desire, however, to reach the multitude of earnest and thinking searchers after truth, whose numbers are steadily increasing, and especially among those who wish to have some practical demonstration of the fact that a wise ruler is behind all manifestations of life, guiding and influencing humanity toward perfection, the so-called millenium, in which perfection is the goal.

In fact, the day is past for writing a defense of this science, as no amount of argument will convince the sceptic, who is either too perverse, or too indolent, to investigate a science which explains a law that governs all things in the universe. The best test that may be applied to all subjects where first-hand knowledge is required is experience and reason. Thought and experience are the basis upon which this science is based; the ripened fruit of many years' toil and practice are offered to those who are sufficiently thirsty for the knowledge that this science brings to mankind.

An investigation by the student into ancient history will demonstrate that Astrology is the most ancient of all sciences, and its history can be traced so far into the past that it may

seem a hopeless task to actually discover by mortal means when and where this science had its origin. In truth it is as old as man—as old as the universe itself, for it began with it.

From Babylonia and the Chaldeans we find a belief in Astrology spreading throughout the whole world. Once the religion of a great and mighty race, it taught its people wisely, lifting their aspirations by faith and knowledge, as well as reverence, through the media of the planetary spirits to the Supreme One and universal Spirit, the logos of the solar system. Since the days of the happy Chaldeans, whose wisdom, by the expansion of their consciousness, could reach the shining Ones, the Star of Astrology seems to have waned, and for the multitude, to have entirely disappeared, and its re-discovery, so to speak, is due to the spiritual activity that is again reviving, the wisdom taught the wise teachers of a past age, and that mystic planet Uranus is beginning to manifest its effect upon the children of earth. We desire to see this bright Star of Astrology continue to rise and shine in all the splendor of its beneficent glory.

Berosus, the Chaldean priest, to whom a statue with a gilt tongue was erected at Athens, translated the illumination of Bel, an early Babylonian work, and introduced Astrology into Greece. The Greeks held the old traditions for a time, but it gradually became more an art than a science with the majority, and had so far waned that little of Astrology can be found there, and it was left for the Romans finally to destroy the little life that was left in it as an exoteric study, though in spite of governmental opposition it flourished in the early days of the Roman Empire, but in a very corrupted form.

We find that in the days of the Roman Empire through the pandering of the exponents of Astrology to political exigencies the science became corrupted, and nothing more than a form of judicial astrology remained, finally becoming nothing more than a form of divination.

There is ever an onward, upward tendency inherent in the soul of man; once the balance is found, the way to wisdom becomes clearer. Astronomy gives a knowledge of the celestial bodies, their magnitudes, motions, distances, eclipses, weight, size, order, etc., and also takes us beyond the solar system far away into space, amid the fixed stars, which we recognize to be the central Suns of countless other solar systems. The universe contains an infinite number of these solar systems, each more or less greater than our own, and when we realize this, the vision must widen and our minds expand as our souls become filled with wonder and reverence for that great supreme and divine power, that is the primary cause of all things in space. But no amount of speculation concerning other solar systems can reveal the true state of things in the broad expanse of the heavens. It therefore becomes more profitable to us at our present stage to confine our attention to this solar system of which we are a part.

To restore the Astrology of the Chaldeans is what we desire to accomplish, and thus make Astrology a practical and beneficial study; this with all due respect to the modern exponents of the science. The discoveries of Egyptologists prove that the Egyptians had no claim to the invention of Astrology, for they were taught by the Chaldean priests, who believed that an affinity existed between the stars and the souls of men; that the ethereal essence is divine, that the souls of men are taken from this reservoir to finally become infinity with the All Infinite. With them, the soul was a spark taken from the stellar essence.

This belief was taught by Zoroaster, Pythagoras, and many others who taught this science in their age. When we come to consider that this science was the beginning of most that we hold valuable in literature, art, and science, and know that the constellations were our first pictures, also that astronomy, and, to a certain extent, mathematics, sprang from Chaldean Astrology, we may better form a conception of its great value

to humanity and wonder not at its survival amidst the fall of nations and decline of mighty races.

The truth can never be destroyed, and when we recognize in Astrology the law of the Supreme Ruler of our solar system, we need some courage, to say nothing of mental ability, before we begin the task of learning the harmony of the law; and yet the same energy that is expended in seeking to refute it, if turned in the direction of learning its first principles, would unbar the gate that leads to an understanding of this science; and since those glorious days of wise Chaldea, an attempt is being made to place before the earth's children the true system of Astrology, freed from limitations of bigotry, prejudice and selfish motives.

We are now, according to the present period, in the second decade of the Twentieth Century, but a short time since the knell of the old century rang out; the children of earth have turned their backs upon it; and their faces will be set towards the new period of time.

The truth has been preserved in the symbology of Astrology, for its symbols are plain. The time has come to reveal the hidden meaning of the circle, cross and star, and begin the task of removing some of the débris that has fallen around the title during the past ages, with the one desire alone, and that to save humanity.

Looking back into past centuries we note the fact that during the last twenty-five years of each the higher thought of advanced spiritual knowledge has been put forward. Relative to this science, in the beginning of the last century, we could have found very few who would have given this subject serious thought; as if the stars could have any influence upon the mortals of earth! The ancient science has been revived from time to time, and now, at the commencement of this Twentieth Century, this science is being considered by earnest, sincere thinkers who are developing that spirit of compassion toward their fellows with a desire to help them.

There is a law dominating humanity, notwithstanding all the different characters, dispositions and idiosyncrasies of individual people, and how do they come under this law? By the shuttle of the mind, weaving the character in each one according to his thoughts, for, in accordance with the thought is the fabric of the mind, and mind builds the character, and character is destiny; for the worst qualifications or the best, for that matter, that an individual may exhibit today, are those which have been builded through the Ego's past experiences.

No one can be an astrologer who imagines that in one short life expression he can gather to himself all virtues, all science, all perfection. It takes many expressions ere he can reach the goal. Then exactly as one thinks, so likewise he places himself under the vibrations of these various influences.

Do not imagine that one born under a bad position of Saturn or Mars is compelled to remain under an evil influence, for there is naught but the thought and desire to hinder the God within from breaking the chains he has forged. If in the various expressions of life one strives to be beneficent, kind, and has tried to bring happiness to his fellow creatures, the soul will find that environment that is in harmony with what has been sown; just as the reverse action will bring an opposite condition, for he has not passed out beyond the rule of these vibrations that chain him to the earth.

The law is just. Day by day we are each one weaving character by thought with the shuttle of destiny, for thought is form. One may come into the world with what is termed an evil horoscope, and that horoscope may not change, but the person himself may change. There comes a time in the life when the soul is weary of evil influences, and longs to free itself. Then, when this is realized, he can rise above that written in the horoscope, and change himself to that extent in character and individuality that these so-called evil influences do not fall upon him with the same effect, for he is changed, and what has reflected in him as evil is turned to good.

All the signs and planets have a good side to them, and it is this good part that we must develop. Man and woman are growing entities, and expression after expression is building a better, a nobler character, and humanity is coming to a knowledge that there is a principle of life within as well as without, and it must be kept in mind that character does not change one iota when one passes from his body. Astrology teaches very plainly that what a man has been in the past, that will he be in the future, until he takes himself in hand.

Astrology is the science of self-knowledge. It is one of the seven keys of wisdom. There are two ways of acquiring self-knowledge, by the science of the mind and the science of the soul. Astrology shows the first of these, and teaches that none is fallen so low but can be awakened and become self-conscious. When we control our thoughts we shall become masters of our destiny and rulers of the stellar forces.

We find the ancients, in their analysis of human nature, divided the principles in man into body, soul and spirit, known as correspondences to the Sun, Moon and Mercury; but we must consider the Sun or spirit as being veiled in matter; first, the dense or physical body, with its etheric counterpart answering to the Ascendant at birth; then the astral body, or lunar body, corresponding to the Moon; and finally the mind body or Mercury, while Jupiter may be called the permanent body or the celestial body, the opposite to the terrestrial, since the latter is the product of the one life expression, while the former is immortal and is eternal.

Man begins his experience by developing self-consciousness on the physical plane, and this consciousness, with which we are familiar, works through the brain and nerve system, and is for the majority of mankind the only consciousness normally known of; but consciousness varies in each individual; for in many it identifies with the passions and appetites, and the man thinks of that part of his nature as being himself, and could not realize life apart and separate from it; while in others

more evolved, the consciousness is focused in the mental pursuits, and the man then recognizes the mind as "I," and will tell you if you inquire, "I am my mind." For very few of the earth's inhabitants, comparatively, is consciousness focused in the soul; then it is essential to have an understanding of the soul.

The soul in each individuality is the individuality itself, that which individualizes the universal spirit, which centralizes the universal light into a single point. The thinker is the mind, but what is it that thinks? The soul, using the thinker, and flowing outwards, is what is termed the mind. Then we must consider the soul as working in harmony with the brain, while the mind is the passing manifestation. The soul is the individual himself, and thus we find that true self-knowledge means looking inward, and not rushing out, but retreating within.

The kingdom of heaven is within you, and every intelligent being can realize it, if he desires the consciousness of that which is greater than the mind. Just as the mind is greater than the passions. As consciousness must first be felt and realized, all external objects must be first shut out, and the brain mind quieted, then the attention fixed upon some noble idea, some great soul, or a metaphysical and subjective concept, and at the same time remain perfectly still and passive. Slowly a new consciousness will be felt rising within and a spirit of peace comes. This may only be accomplished through development, but if persevered in, the realization of the soul apart from the brain may be experienced, and after that one cannot mistake mind for soul, for he shall then have realized the self beyond the mind.

This, then, is the beginning of self-knowledge, and all evolution means this seeking of the self, for when humanity has gained that, they have overcome illusion, and the world in which they live takes on a new complexion. Having discovered the real with self, they seek it in others, and are no

longer deceived by the mask of delusion or illusion. To obtain a knowledge of self means to know one's own thoughts, to be conscious of his own vibrations, and the motives which determine his actions or his force of will.

"Ask and ye shall receive," was the teaching of the ancient masters of wisdom, but few there are who open their minds to the sunlight of truth; for, after all, what is this asking but the opening to the doors of the soul, the mind? Without self-knowledge, man must necessarily drift on the great ocean of life without plan, purpose or chart to guide him; and since he does not know the law of his own being he is swayed by illusion, deceived by the senses, and deceiving himself in the external, but never the real self.

Man must ever remain a mystery to himself so long as he refuses to look within, mistaking the false self for the real, the personality for his immortal soul. The majority today worship a false self, which is but the shadow of the true light. If by the fulfillment of some high duty one becomes self-conscious, even for but one short moment, of the good, the divinity within, reflecting for that instant of time, so to speak, the true image of the inner God, there falls upon the native both joy and peace, freedom and serene tranquillity: therefore have we that truism, "Virtue is its own reward"; but words are for the majority simply counters to be played with.

Thoughts are scattered on worthless trifles and life frittered away for the very reason that humanity refuses to think, and lives more or less chiefly for amusement, but we hope and pray for an earnest seeking after knowledge, and a sincere desire, too, for information, realizing to some extent at least that this world, with its illusions of the lower order of life, does not belong to the reality of man.

Man's body belongs to the material plane, 'tis true, and his animal soul to the animal soul of the world. His intellectual acquirements are the result of the intellectual working within him, but his soul belongs to that Infinite Universal Spirit.

We may compare this world to an educational establishment, and man on earth is as a traveller in a foreign land, gathering experience which he takes with him on his return to his native home. In truth, the only possession that man can call his own is his own inner spiritual self, which is, of course, in the majority of cases non-existent, at least so long as the individual does not become conscious of his possessions; therefore the knowledge of the immortal self must be the highest knowledge and the best good and of the most supreme importance for all.


The state of self-knowledge is not attained by accepting some new creed or dogma or opinion, but by the self-recognition of divine truth from within. We may all have opinions about things, but this does not constitute knowledge, and the light of wisdom must come only through a self individual struggle. To realize is to become. In seeking to realize a knowledge of the self, the individual is then dealing with states of consciousness, or thought, apart from the brain, and to those who may have touched this condition, words are unnecessary, and those who do not believe in a soul will criticize; but to the seeker for truth, we say, probe within; be not dismayed by difficulty nor daunted by fear.

The truth shall make us free. Many may repeat this phrase, but do not dwell upon it and seek to act in harmony with it, for through thinking and acting we become free indeed from the lower self and its burdens, for when humanity finds its true self, then shall it have found God.

The Genius of Shakespeare as Shown by his Horoscope

By ALLIE B. HAZARD

"Time shall unfold what plighted cunning hides."—*Cordelia,
in Lear.*

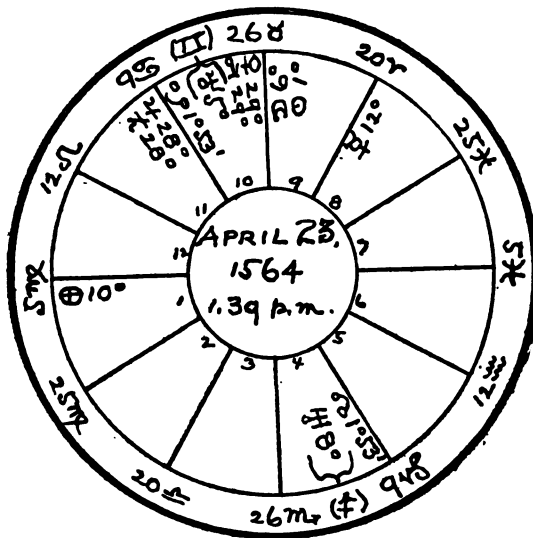
ILLIAM SHAKESPEARE was born at Stratford-on-Avon just 300 years ago, leaving his "second best bed" to his wife by will, and a priceless legacy of literary wealth to the millions unborn. For 240 years the dreamless dust of the immortal bard rested peacefully in his silent tomb, sacred and revered by the world. During this time his fame ever grew—and then a shadow fell.

It remained for jealous America to cast the first doubt as to the authorship of the works that bore the name of William Shakespeare of Stratford-on-Avon, and it was like touching tinder to a river of oil. The first tiny flame quickly spread, and was followed by a cloud of smoke so dense and poisonous as to obscure the issue and blind the eyes of even his most ardent admirers and worshippers. Over 300 books, pamphlets, and special articles leaped into print on the subject, and the discussion raged around the world.

The nationality of the authors shows where the interest in this senseless controversy was most keen, and they are given as follows:

161 Americans—69 English—10 Australians—4 Scotch—3 Canadians—2 Germans—2 Frenchmen—1 Italian—1 Dutchman and 1 Indian. There are 65 others unclassified. More than 100 favored Shakespeare, about 75 were for Sir Francis Bacon, and many finding no Baconian evidence declared for an "Unknown."

The books on this subject, happily for the public, now



repose in the second-hand stores, or waste-heap, or gather dust on library shelves. From time to time, however, new ones appear and no way has been found to decide the question. For many years every one with literary pretensions took sides. Friendships were disrupted, clubs disbanded, and families estranged over a question that could not be decided by argument.

How strange to say that none of these great minds turned for a solution of the problem to the Real Gospel of Truth—the Logic of the Stars. There has ever awaited these wise

ones a final judgment—one from which there could be no appeal.

A horoscope cast for the time generally conceded to be the correct date of William Shakespeare's birth, gives ample evidence that he was capable of writing all that his admirers attribute to his pen, and shows the main events of his life with unfailing accuracy, as they are recorded in history. This eventful moment at Stratford-on-Avon is given and accepted as April 23rd, 1564, at 1:39 P. M.

At the age of four, his father became town bailiff. His progressed Sun was trine ascendant and sextile Mars (male relatives).

At the time of marriage, his progressed Sun was trine Moon, from cusp of his fifth.

When twins were born (one of whom died), his progressed Moon was in the fifth, square radical Sun, and separating from the opposition of Saturn and Jupiter in the 11th.

He published "Venus and Adonis" and became a rising young author and playwright, as his progressed Sun approached the conjunction of radical Venus in the 10th (1592-3), and was then presented with a thousand pounds by Lord Southampton.

The death of his father occurred in 1601, when his progressed Sun was in opposition to Uranus in the fourth (the father).

These are but a few of the many instances which show that the horoscope is undoubtedly a correct one.

Without going into details it will be necessary to give a few of the facts regarding this noted controversy, so that the uninformed reader may weigh the evidence, as shown by the horoscope and the claims of his detractors.

In 1856 Miss Delia Bacon darkly hinted in an article in Putnam's Magazine, that some one other than Shakespeare might have written the works, and she followed this with a

ponderous tome entitled, "Philosophy of Shakespeare's Plays." At this time it was merely suggested that a coterie of wits of the Elizabethan period, including Ben Jonson, Sir Walter Raleigh, and Sir Francis Bacon, might have furnished Shakespeare with the plays he so ably acted.

This tiny flame of doubt soon grew into a raging conflagration of denial. Shakespearian clubs ceased to study the plays, and were given over to acrimonious discussions as to their authorship. The Lords and Ladies of England took sides and quarreled fiercely. It was a sixty-year debate without a referee. The case would have been promptly thrown out of any court in Christendom for lack of evidence, but still the battle raged without regard for rule or reason.

The scope of this article will not permit more than a mention of those who wrote so voluminously on the subject. Wyman's Bibliography, of them, is a large book, with fine type, of more than a hundred pages. Out of 255 titles there were found 117 for Shakespeare, with 73 against him, and 65 unclassified, and this was only up to 1884. Many of the books on this well-worn subject are too puerile to mention, and others so ponderous as to defy the most patient reader. Many for lack of real evidence are filled with symbolism and imagery, and written with such classical elegance and perfection as easily to blind one not intent on sifting the grain from the chaff. Among the worst and the best of these we will mention the following most noted ones: Henry Ward Beecher—Lord Palmerston—Nathaniel Hawthorne—Richard Grant White—Appleton Morgan—John Fiske—Andrew Lang—James H. Hackett—Sir Edwin Durnel-Lawrence—and Mark Twain. Ignatius Donnelly dashed off a little work of perhaps a thousand pages. Several of them had to fill two volumes to give expression to their views.

Many authors, after a vain search for evidence that Sir Francis Bacon was the author, took refuge in an "Unknown," and even formed a violent antipathy for the very memory

of Will Shakespeare, which finds expression in coarse epithets and futile abuse. Failing to find a person of the Elizabethan period on whom to bestow the crown, they still vehemently deny that the man who ever claimed ownership in life unchallenged, and who ever held undisputed possession of the manuscripts, could possibly have written any of them, from lack of education. Their only argument is the one word, "Impossible."

Mark Twain toddled into the controversy at the age of 74, with a book called, "Is Shakespeare Dead?" and the old humorist, while evidently intending to be grave and serious, is unconsciously very funny. He says that Satan, The Veiled Prophet Karasson, Mary Baker Eddy, Orton of Tichborne fame, and William Shakespeare, are all "Claimants." To prove that Bacon wrote the plays Mr. Clemens says that if an old tom cat and a young kitten were after a mouse, that the old cat would surely and *beyond all human doubt* capture the rodent, having the most experience, and the kitten would fail for lack of training. We cannot resist saying that the kitten might have had the better appetite and the sharper claws, with keener eyesight, and that "instinct" is often equal to training. And of such repartee much of the printed argument consists.

Summed up, the arguments advanced against the authorship of William Shakespeare, of Stratford-on-Avon, are as follows:

First: That the plays show a knowledge of the classics and of ancient literature, with which he lacked the education to familiarize himself.

Second: That the author had a knowledge of medicine and physics, and that Shakespeare was not an M.D.

Third: That the plays abound in legal phrases and a profound knowledge of law, and that Shakespeare was no lawyer.

Fourth: That the writer was familiar with Court Life

and the customs of the best society of the period, impossible for a mere play-actor to acquire.

Fifth: That the plays show a deep philosophy and an extraordinary insight into the relation of all things, with a profound knowledge of all human passions, that only one of unusual education could know.

Sixth: That the author had a knowledge of "Astrology, witchcraft, and sorcery," which they say is contradicted by the known facts of Shakespeare's history.

Therefore: Let us turn the searchlight of Astrology upon the question.

It is the cause, it is the cause, my soul;
Let me not name it to you, ye chaste stars."
(Othello)

The fifth degree of Virgo is rising (Venus decanate) and close to the Part of Fortune. Virgo is ever associated with educational matters, learning, literature, and the drama, with the gift of persuasive eloquence and linguistic ability, especially with its ruler above the earth, showing oratory.

Mercury, his ruling planet, is in the idealistic and poetical sign of Aries, and his Sun just passed out of Aries, in conjunction with the Moon in Taurus, a psychic, magnetic, literary sign from which so many great writers and actors originate.

With this foundation it is certain that Shakespeare was capable of reading the classics in the original, or could have had translations made by some poor scholar. His father was a well-to-do man while Will was a boy, and all the evidence shows he went to Stratford school, where little else than Latin was taught. Ben Jonson was an intimate (and a jealous rival in life) of the Bard, and he says he had "little Latin and less Greek." There is some evidence that he was for a time a school teacher. More than this, his ruling planet in Aries gave him acuteness and deep inspira-

tion, which enabled him literally to absorb knowledge—to learn without a teacher. This also made him apt at writing, and gave him many friends among literary people and scholars.

The second argument, regarding medicine, is easily explained. Virgo is the sixth sign, and has to do with hygiene. Virgo people as well as the Scorpio type seem to have an instinctive knowledge of drugs and chemistry, and most of our great physicians and surgeons come from these two signs. In *Pericles* he says:

“’Tis known I ever have studied physics,
Through which secret art, by turning o’er authorities,
I have (together with my practice) made,
Familiar to me and my aid, the blest in-
Fusions that dwell in vegetives, in metals,
Stones, and I can speak of the disturbances,
That Nature works, and of her cures.”

The most vociferous and possibly the strongest argument of the disciples of Bacon is that the author must have been a lawyer. This is explained by the Bard’s horoscope, for we find not only Virgo (always logical and analytical) rising, but we find the Sun and Moon in conjunction in the ninth house (law and philosophy), while Jupiter, its natural ruler, is conjunction with Saturn, and sextile Venus doubly exalted in the tenth. This gave him not only a logical mind, but a strong sense of justice. Many a lawyer, ancient and modern, lacks this array of “legal aspects.”

With his quick intuition and marvelous memory, Shakespeare absorbed a little law, as he did all other learning. He had the power of reason, and Blackstone says, “Law is reason, and that which is not law is not reason.” The unwritten customs of England made the Common Law. They were familiar to everybody, and a custom “not acquiesced in by all” was no custom, and therefore no law. A custom to

become law had to run from a time that "the memory of man runneth not to the contrary." It is more than probable that he heard Sir Francis Bacon thunder in the Court of King's Bench, or argue cases in the Equity courts of Chancery or the Exchequer. One far less acute and with a poorer memory could have picked up the legal jargon found in these plays. There have been volumes written to prove the author had a "legal mind," or was a professional lawyer, and they jump at the conclusion that Bacon was the only one capable of writing in this strain.

History tells us that Shakespeare was known at Court, and enjoyed the intimacy of the literary men and wits of the period. With Virgo on the horizon, and Venus high in the heavens in good aspect to Saturn and Jupiter in the eleventh house, there is no reason why he should not mix with the best, and every reason to suppose that he knew the customs of society as well as any man of his period.

Argument five that the author had a deep philosophy and an insight into all things, is but an argument for Shakespeare. Neptune, the Psyche of the Heavens, is conceded to be concerned with the *soul of things*, and in an air sign, gives versatility of genius, mediumship, spiritual faculties of a high order, as well as psychic gifts. It also gives ability to follow exalted thoughts to their proper issues, and to originate new and subtle theories and ideas. Also here is Mercury trine Uranus, the planet of higher thought, and his radical Sun conjunction with the Moon in the ninth, a philosophical house, and Jupiter its natural ruler sextile Venus and trine Uranus, making him a natural philosopher, with an innate knowledge of human passions.

We come now to a phase of the subject that makes it seem as certain that Will Shakespeare wrote the plays as it does that Francis Bacon did not. The author, who ever he was, had a knowledge of love—the affections of men and women—never equalled in the literature of any period.

The history of Francis Bacon, viscount St. Albans, is far better known than that of William Shakespeare. Bacon was born an aristocrat, the son of a Lord Chancellor, his mother a noble lady, and in a royal palace in London. He entered Parliament at the age of 23, and led a busy, impecunious, troubled life in the courts of justice and the Court of London. He never enjoyed robust health, and was often incapacitated from work by serious illness. He was engaged in plot and counter-plot, ever seeking favor of the maiden Queen Elizabeth, and forever striving for political advancement and lucrative office. In this he was bitterly disappointed at times, and it seems to have soured his nature. He was cold, austere, and dignified, or, as Pope says: "The wisest, brightest, meanest of mankind." He was in jail for debt, always in need of money, and finally disgraced by being convicted of taking bribes. If he ever had any early love affairs history is silent regarding them. He tried to arrange a marriage with a wealthy noblewoman (Lady Elizabeth Hatton) at the age of 27, but this was purely a *marriage de convenance*, and he did not wed until at the ripe age of 48. It is unthinkable that this type of man could create characters like Cordelia, Mariana, Viola, Perdita and Portia, to say nothing of Desdemona and Juliet, or put into their mouths the sweet and tender accents of maidenly love and girlish sentiment.

Will Shakespeare, on the other hand, turned to women as a flower to the sun. He loved early and late in life, and often not wisely but too well. At 18 he courted and won sweet Anne Hathaway—at 19 was a pre-nuptial father. He could not help being warm and affectionate, any more than Bacon could help being cold and undemonstrative. As a Taurus child (and its lord high in the heavens), he was a natural lover. His Sun conjunction with the Moon was in the strongest procreative sign of the Zodiac. He was emotional, impressionable, susceptible, ardent, and virile. Venus

sextile Saturn and Jupiter in the eleventh made him love deeply, and Venus opposite Uranus helped him to a variety of love affairs, and thus bound to have some estrangements and unhappiness in his *affaires du cœur*. Only one who loved Love for Love's dear sake could have created the deep heart interest, or have given with such consummate mastery the romantic atmosphere to the plots; only one who had "oft been there before" wrote the tender love sonnets, the melting phrases, and the thousand and one little love episodes that abound in these plays.

Bacon left us fifteen volumes in a style peculiarly Baconesque, an unfinished work that would have taken a lifetime to complete. It seems incredible for a man publicly to acknowledge such fearsome works as his *Historia Ventorum, De Augmenti, Novum Organum, Needethaoues Sacra Apopthegms*—a translation of the Psalms—a history of the Church of England, and The Essays, while secretly writing poems like "Venus and Adonis," "The Rape of Lucrece," or any of the Passionate Pilgrim relics, to say nothing of a series of comedies and tragedies such as the world has never known. To lay down a ponderous work on the "Form of Matter" and write an ode to his mistress' eye-brow, or a play like "Romeo and Juliet," is a change in literary style as impossible as perpetual motion. Furthermore it requires an intimate knowledge of the play-house to produce a drama suited to the individual needs of actors, and the best of them are torn to pieces, cut down and built up again.

How could Lord Bacon have learned the technique of the stage at a time when theatres were hardly respectable places, and plays and players considered disreputable and under ban of the law? Sir Francis was ever a conspicuous figure in London. When and where did he learn the argot of thieves and highwaymen, the idiom of sailors; rustic wit, folk-lore, and the ways of poachers and vagabonds! Shake-

spare on the other hand had every inducement to write plays, and the skill to mould them into form for production. His roving, strolling life gave him a knowledge of the ways and customs of every strata of society, and his constant mixing with all classes would qualify him to create the "human interest" that give to the plays their zest.

He had Venus unusually fortified high in the heavens, sextile Jupiter and Saturn in the "house of friends," according him rare social qualities, though Emerson called him a "veritable farmer," and other writers have dubbed him "an ignorant lout" and a "clodhopper." Sir Edwin Durnel-Lawrence declares him to be a "putty-face," a "peddler of corn," and "an ignorant countryman."

His horoscope, and the overwhelming evidence of the men of his time, absolutely contradict these assertions. There is abundant proof that he had a sweet and kindly disposition, although possessed of a caustic wit, which he used unsparingly on occasion, and even Ben Jonson dreaded to cross rapiers with him in a duel of repartee. We know that he had a well-knit body, a commanding appearance, and ever bore himself with grace and dignity. That he had a pleasing, well-trained voice, a wonderful vocabulary, and could descend from the heights of eloquence to marvelous mimicry in an instant. In short, he was the greatest actor of his day. Milton, while only a boy at the time of his death, writes this of him:

"Sweetest Shakespeare, Fancy's child,
Warbling with native wood-note wild."

Thos. Heywood, an actor and author of those times says:

"Mellifluous Shakespeare, whose enchanting *quill*,
Commandeth mirth and passion, was but *Will*."

Ben Jonson, a severe critic throughout life, writes this of him, and as Andrew Lang puts it, "no quibbling will serve

against the evidence": "Soul of the age! the applause, delight, the wonder of our stage—My Shakespeare rise—thou art alive still—while *thy book* lives."

The argument, "knowing the whole machinery of astrology, witchcraft and sorcery," advanced against him as the author of the plays, is but another link in the chain of evidence that none other of that period was capable of writing them. In his horoscope we find Uranus, the planet of occultism, accidentally dignified, trine with Jupiter and Saturn, and with Mercury in the eighth, an occult house. Small wonder that he wrote of ghosts, fairies, gnomes, and boiling cauldrons. As he says in *Winter's Tale*, "You may as well forbid the sea to obey the Moon" as to keep one with these gifts from a study of magic.

In addition to these glimpses of the horoscope, if the student will refer to the list of Fixed Stars, which in certain positions wield a marked influence, he will find that Neptune in the tenth house in good aspect to the Sun, Moon, Mercury, Saturn, and Jupiter, was also in conjunction with the First Star, 5° Gemini. According to the old Astrologers, this gives a strong mentality, and makes the scholar. We find in "Alvidas" in relation to the foregoing the following:

"This conjunction will cause the native to bring great benefits to his fellowmen through his inventions, and add to the progress of the world. The influence is fairly good for home, but not so favorable for the children, brothers and sisters. He will rise to *great fame* in his work, though he will not accumulate great wealth. He will be interested in science and philosophy; is not religious and is unorthodox in his views, liberal and broadminded. He is *impressionable*, a fine *psychic*, and this is *the source* from which he *gains knowledge*."

Moreover, Neptune at five degrees of Gemini was also in conjunction with the Bull's South Eye, a fixed star of the third magnitude at eight degrees of the sign, and having an

influence similar to Mercury, the Moon, and Venus. "Alvidas" says of this: "This influence brings the native into environments of crude nature in early life, though possessing a bright intellect. He is a student of human nature, a lover of science, and is interested in chemistry."

In the eighth degree of the same sign is the great star Aldebaran, having an influence similar to Mercury, Mars and Jupiter, which gives "an interest in science, literature, art, and occult subjects."

Mercury at 12° Aries occupies the same degree with Caput Andromedæ, a fixed star of the first magnitude, which has the same influence as Jupiter and Venus, and trine with the Second Star in Libra, which has a like influence.

With this testimony before us, can we doubt the genius of William Shakespeare? We are forced to agree with Coleridge, who exclaims: "Merciful, wonder-making Heaven! what a man this Shakespeare—myriad-minded, indeed, he was."

Gentle birth and a college education never made a genius. Low-born Will, coming up from the gutter, needed neither to fulfill his destiny. When his father met with financial disaster he quit school and roamed the country-side, engaging in all sorts of occupations. His movements for the next decade are shrouded in mystery, but we find he appeared in London at the age of 23 a veritable tramp. He held horses in front of a theatre for a time, and his business ability is at once shown from the fact that he organized the other horse-boys into a company known as "Shakespeare's Boys." He was afterwards a call boy, and then a super in the theatre he finally came to manage. He went in the back door a tramp, and emerged from the front a wealthy manager through business ability.

It is well known that he liked to lead the fashions in dress, and did not associate with his own players, or others of low station after business hours. Virgo gave him this

taste, and with Aquarius on the cusp of his sixth house he would naturally be particular in choosing his tailor. He was interested in all things—all knowledge was his—but the things that interest others exclusively could not hold his attention for long. Pisces confers this peculiar quality, and its polar opposite Virgo (rising at birth) has the same effect. Virgo being a common sign, made it easy for him to adapt himself to any company, and made him fastidious in his tastes.

It is also quite certain that he was an omnivorous reader, and the books of his day were crammed with classical allusions, from which he drew liberally. His natural poetic tastes made him devour the romantic tales of the ancients, and these he took for his own use. Many of his intimates and associates spoke of his "prodigious memory," as he could repeat verbatim whole pages of the plays. It is small wonder that he had a vocabulary five times greater than that of an ordinary man of that or this period and "was never at a loss for a word."

Andrew Lang in a posthumous work on this subject says: "The notion that genius produces what is *given* to him by inspiration, or some power greater than himself—the *Boilyas* (spirits), or *Pundjel* (Father of us all), is as familiar to the ancients as to us, and equally familiar to many savage tribes. The subliminal self, capable of far more than the conscious intelligence, is often called *genius*."

Some writers on the controversy appear to hold it a crime for Shakespeare to retire and cease play-writing (as far as we know) at the age of 45, and direct many sneers at his keen desire for this world's goods. It is quite evident that he was somewhat grasping, and did retire with a fortune. It is also evident that he wrote the plays solely for the use of his own theatre, in order to make money, and with little regard for fame. The fact that he did not leave his works to any one by will (which has been much harped on) but

goes to show that he did not consider them valuable to any one but himself, and suitable only for the period in which he wrote. He did not publish them in life, or while in the theatre business, for the very good reason that there was no copyright law, and no way to protect his works from being pirated and stolen outright. Seventeen years after his retirement, and seven years after death, the plays were published, and it became evident that they were extremely valuable. Sir Francis Bacon in November of that year (1623) was in dire disgrace, and at his wits' end for the necessities of life. He wrote in that month a pitiful letter to a treasury official for money to come from Hertfordshire to London. He lived several years after this in poverty, but did not claim the plays, or any part of them.

There is not so much as a hint by the writers of Shakespeare's time (many of whom were enemies and severe critics) that he did not write the plays and poems that were ever in his possession, and accredited to him for so many years without a challenge. It seems impossible that he could have fooled the wise men of his day, to say nothing of the actors he daily drilled. They all *knew* he wrote them.

Possessing in a high degree discrimination, comprehension, a profound philosophy, matured wisdom, a splendid imagination, boundless wit, and the brevity of expression to give pregnant meaning, he was as Coleridge says: "The Morning Star, the guide, the pioneer to true philosophy." How foolish to think that this man, illumined by the divine guidance of planetary light, should fail to record his thoughts, and merely mouth the words of others. His love for money would have made him write plays.

Why attribute these exquisite poems, the glory of English literature, with their unsurpassed melody, to one like Francis Bacon, who had no soul for the poetic, and who once in apologizing for some very poor verse writes: "I profess

not to be a poet." As Keats says: "Souls of poets dead and gone, what Elysium have ye known."

Why attempt to wrest the crown from one who had every attribute of a successful play writer, and place it on the brow of one professing a deep religious fervor, who writes of the play house that it would worry his mother, "to mum and mask and sinfully revel."

Addison says of Shakespeare: "He was like the ring of Pyrrhus, which showed the figure of Apollo, with the Nine Muses, by Nature and without assistance from art."

In conclusion, let the student note that in the horoscope all the planets except one are *above the earth*, with Venus dignified in the zenith, sextile Saturn and Jupiter.

If the horoscope is an index to the past incarnations, as some astrologers assert, then Shakespeare earned his fame, and will come again onto Life's stage still more richly blessed with transcendental genius; for the luminous and powerful imagination, the bold and brilliant grasp of metaphor, the crystalline clearness, and the beauty and brevity of expression, are all shown in this most remarkable configuration of planets.

"By the sacred radiance of the Sun;
The mysteries of Hecate and the night,
By all the operation of the orbs;
From whom we do exist and cease to be."—*Lear*.

Methinks I see the Recording Angel pause at the portals of life to listen to this trivial discussion as to the real authorship of the immortal poems and plays; and then with a smile, dipping her pen in the sunlight of eternal fame, writing in glowing letters the one word: SHAKESPEARE.

"Life like a dome of many colored glass,
Stains the white radiance of Eternity."
—SHELLEY.

The Hermetic Key Applied to the Great World Struggle

By FLORENCE ADELE BARNETT



ANY conjectures of late have been raised by astrologers regarding the ruling signs of the different countries involved in the great world struggle, seeking to find in the labyrinthine maze thus encountered a clue that will explain the cause of the awful moral cataclysm that, having its centre in Europe, threatens the entire mundane fabric with "an earthquake such as there never was since there was a nation."

The United States is the only nation that can point with any degree of definiteness to its birth date, and has the advantage thereby of self-understanding as to its soul problems and highest destiny. As concerns the monarchical countries, in lieu of other data, the horoscope of the ruling potentate is commonly accepted as the major key to its fortunes; and but slight reflection is needed to convince one this must be true during the cyclic period in which such ruler serves as a vehicle to bring into operation the special forces due. It could not but be in perfect accord with the cosmic promittors whence is being evolved the national destiny at such time, hence may logically stand in a regal sponsorship for the moral, social, and economic problems to be met under said sovereignty.

But while these applications are temporarily noteworthy from a purely national point of view, there are other or

cosmic factors that give character and purpose to distinct areas, and which invite attention that much exceeds a casual speculative interest.

We are told in Holy Writ that "in the beginning the Most High divided to the children of Israel their inheritance." These were the nations of the earth, with respective functions to be fulfilled each according to a Divine mandate, though in another sense the statement refers to the human cosmos as an integrant part of the comprehensive organization personified as the Earth Entity, and of which said nations are but constituent particles of the *anima mundi*, or World-Soul.

These parts have been analogued by Mr. Parsons on a clever scale based on the Mercator projection by which the signs of the Zodiac, beginning with Aries at Greenwich and counting eastward, correspond with the heavenly constellations. This is interesting so far as it goes, yet but generalities that have no definite significance except one be able to perceive in them something more than an approximate likeness. Such is indeed vouchsafed by the sub-divisions of the sign whose meridians cross the territory included in our enquiry—the tragic stage on which the great war drama is now being played. The geographical placement of these meridians, however, depends upon the determination of a true starting point as a basis of reckoning, and which we may logically assume to be the Great Pyramid for reasons quite apparent to all students of arcane law.

The age of this structure has undoubtedly been wrongly computed, for there are testimonies in the mystic archives that place the time of its building as much anterior to that which the moderns have been led to believe. On this point Mr. Hazelrigg has written in his "Sun Book":

"The assumption by Herschel that it was intended to monumentalize the coincidence of the celestial and terrestrial meridians 2123 B. C., with its entrance tube focused upon α Draconis, is undue deference to merely

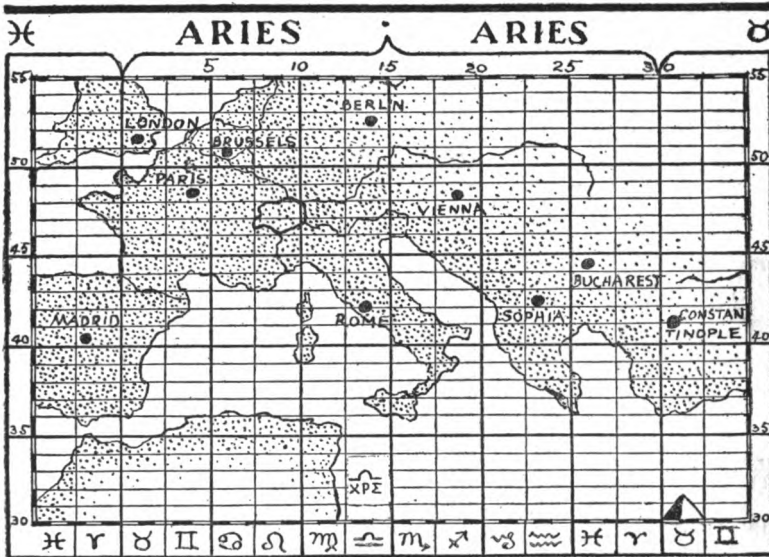
a presentable astronomical hypothesis. It might with equal if not more plausibility have been supposed to commemorate some other celestial ordinance of fully as great if not more far-reaching significance to the fundamentals as well as finalities of a synthetic law. As occultly discerned, it is a truth-telling anachronism, manifestly dedicated to arcane verities much beyond the mental purview of the orthodox logician."

The mystical worthies who selected the site of the Great Pyramid, ostensibly a symbol in the interest of universal truth, did so in conformity with a cosmic fact, one meant to relate a certain geographical locale with a correspondent celestial centre. And what more meet than that such should duly accord with that domain in the heavens wherein the solar ray awakens in the natural world the parturient forces which proclaim its annual re-birth, and thus the determination of the prime vertical that marks the beginning of longitudinal measurement? And this is the sign of Taurus.

Therefore, if the Pyramid be meant to designate, amongst multiple truths, this additional cogent fact—and we believe such to be truly obvious—the same may be accepted as the actual basis of astro-physical reckoning from whence to determine just which of certain meridians of each sign—corresponding to the twelve sub-divisions of each zodiacal segment—may intersect any given city or geographical territory. The accompanying map portrays this feature of our enquiry and incidentally reveals some facts that should be of paramount interest to the astrological student, not only in connection with apparent rulerships, but as keys to much that is passing in the Aries sheath which encloses the European countries. It will be noted that Taurus is mystically and by right the first sub-division, and that each necessarily covers two and one-half degrees of space. In Revelation the number 144, or twelve times twelve, is given as the number of a man, accordingly we seek to apply this key, that of the twelve sub-divisions of each zodiacal sign in their natural sequence, to unlock the riddle of the dominating force mani-

festing in each nation under the meridians of the Aries division on earth.

We desire to call attention only to certain salient points in connection with these as going far to corroborate the theory involved, and which method may be readily applied to



other terrestrial regions according to the zodiacal division correspondent therewith.

We here perceive a pertinency in the cognomen John Bull, as also a key to the popularity of the toreador (? tauridor) in the Spanish area below. It is to be observed that Aries also is an English sub-division, Pisces covering one of the principal fishing points of that country, coming down through Spain. Further to the left, outside of our map, Aquarius sweeps through Portugal, hence that country was surely to become a republic in the new age of freedom. Ireland feels the stimulus of this urge, and has done so for some years beyond yesterday. Greece also comes under an

Aquarius sub-division, thus characteristic of the Hellenic aspirations which so attracted Lord Byron.

Along the meridian of Libra, the domain of Asher, we find the distinction between his two sons aptly illustrated: Jimnah, or "he that shall weigh out anything"—and what has the upper point of this division, Berlin, not dispensed to a sorry world in the last two years! And the other son, Ishuah, the equilibrator, which is certainly the mission of the Church, with the sign Libra symbolized in the Papal Badge, though a question might suggest itself as to how much of that purpose has been accomplished in the past centuries. The zodiacal distinction, however, is apparent, and emphasized in the art proclivities active along this meridian.

And what shall we say of Sagittarius as intersecting Vienna? Here sat Death on the Pale Horse, with the Scorpion as fittingly emblemized between the dynastic clans of the Hapsburgs and the Hohenzollerns. Regicide, suicide, and recurrent assassination have marked the high places of this zone, and here was shot the arrow aimed primarily at the bull's eye, and which instead roused him from a false sense of security and brought him on the rampage.

Taurus and Gemini dominate France, with its mercurial temperament, its light-hearted gayety and love of pleasure, its devotion to the beautiful and the skillful in art and literature, its adaptability to fast-varying conditions—thus proclaiming them the children of Venus and Mercury in whom abound Liberty, Equality, Fraternity.

Cancer covers Holland, with its dykes and its waterways; while beneath is Belgium, with her historic archives of classified documents, those in the city of Bruges, once the commercial entrepôt of Europe, being the most complete of the Middle Ages. And here, as described in the Sir W. Drummond version of the untranslated 14th chapter of Genesis, was fulfilled the edict "to smite the whole field of Cancer

and also the upper part of the path of the Sun." Some strange verifications to be gleaned from these old tomes!

And Switzerland, the immune Leo centre of this maelstrom of contending forces—a little country, but rising to the surface as a drop of translucent water from a muddy stream, seemingly isolated in its freedom from surrounding disturbances, yet representing the *heart* of these particular molecules of the Earth Entity, and through which, if we could but clear our perceptions, might be seen a stream of spiritual force going forth in an effort of sustenance for the fevered nations. On her heraldic shield "Thorwaldsen, on the sheer precipitous rock, carved his Lion at Lake Luzerne."

Reverting to the Germanic territory, the extreme limits of Germany and Prussia include the meridional sub-divisions from Leo to Capricorn—Sun to Saturn,—and this scale of vibration suggests the occult reason for the final union of the constituent States of Germany under one Emperor, and the urge that pushed westward to the acquisition by force of the provinces of Alsace and Lorraine under the meridian of Cancer; thus completing the scale and uniting in one group the seven rays. This accomplished, it becomes easy to trace the next step in evolution. Berlin, the capital of the Empire, situated under the meridian of Libra, holds the balance of power between Leo-Virgo (Germany) and Scorpio-Sagittarius (the Prussian provinces). The vibrations of Leo (Sun) has given pride, ambition, power, skill, and some discrimination, at least as far as Virgo would permit; impulse towards the higher culture, but undue arrogance and exaggerated egoism. These disturbed the equilibrium or balance, and when the weight of the Iron Cross (Prussian militarism) was placed in the scales it became evident that the desires of the nation for extension of power must be attempted, even by force. *From that hour the scales tipped downward*, and the soul of the nation became involved with

the serpent of selfish desire (Scorpio), who is shown in the celestial pathway as struggling with Ophiucus and seeking to wrest from his grasp the Libra Crown.

Certain characteristics pronouncedly Teutonic—such as skill and efficiency in mental, mechanical, industrial, and other lines, combined with bombast and egomania—could belong to no combination of signs other than Leo-Virgo in alliance with Scorpio, whence come will and selfishness coupled with energy and force. True, the Eagle should rightfully seek a place in the Sun, and had the Eagle-soul—to whom Destiny had erstwhile entrusted the task of holding the cross of balance steady in the hour of the world-crisis—only won in the struggle with the serpent of Self, there would have been no betrayal and no shedding of blood. She might then have emulated Hercules, who in Scorpio holds aloft the three-headed serpent as token of a glorious overcoming. But, alas! the battle is on, and the World-soul itself now writhes in these self-same coils as a type of celestial prophecy and the enforced prelude to ultimate racial regeneration.

One needs but glance at little Serbia, under a Capricorn meridian, to understand why hers should have been the soil whence emanated the Pan-ic, nor why she should have been made the scapegoat to bear the sins of other and greater nations. But all told, we consistently count *twelve* different governments as fulfilling the zodiacal allotment which constitutes the Aries division of the Earth Entity.

There are seven centres in the body that control the bodily functions, and which are in intimate relation with analogous centres of the brain. And the scene of the world-struggle is here in Aries, at Golgotha, the “place of the skull,” whence radiate the activities resident in the seven major chakras of the brain centre, each keyed to one of the seven centres of the solar system or body of the Grand Man. Thus we understand somewhat of the true meaning of this tremendous

cataclysm involving the meridians of Aries, the head of the Microcosm.

The world in its evolution has reached the stage where it is necessary it shall express its fuller consciousness as an organic whole—that each nation shall perform its respective functions in harmony with the Divine Will. But the will of each nation or group of nations must polarize first to its own individual ray or centre, and these in turn to the Central Will of the system to which they belong, and all conformably with the Divine Will.

In such process of regeneration various crossings and polarizations of wills are encountered, opposing one cell-regenerate to an adjoining cell not fully polarized, but responding to diverted wills, such rays of contrary force or direction impinge upon the central will of cells already polarized in harmony with the will of the organ to which it is related. Such in effect explains the action of opposing forces active in the present world struggle, and it is directly the cause of the sacrificial offerings on Golgotha, for the victims are bearing the burden of the contrary wills in the system; as St. Paul says, “the different members warring one against the other.” Until such time as each cell and organ composing the body of the Entity in question is inwardly polarized, must the sacrifice continue, nor can there be absolute harmony or equilibrium until each stage is complete. Hence the extra pressure on each atom, molecule, cell, and organ forming in turn the vehicle of soul-consciousness of the Earth Entity, or, in terms academical rather than mystical, the body politic. In this stage of its karmic evolution the shock of the returning, or polarization of the outer will and its reversal to the inner guidance, each cell of this body is perforce agitated and convulsed to its very centre. And this is the earthquake spoken of in Revelation “such as there never was since there was a nation.”

The time is psychological, it seems to the writer, when

the truth of the great mystery revealed to Paul that "we are all members of one body" shall again be restored; and the true conception of the relationship of one branch of the human family to another can only be acquired by the use of the celestial key of correspondences. These truths are the only guides by which harmony on earth may be attained. We can know the Divine Will only through the knowledge of the outworkings of that Will in man and the Universe, for the same law obtains in the Microcosm as in the Macrocosm. Man is an epitome of the Universe, and the same law that binds a group of atoms, molecules, and cells into a specific organ, a group of organs into a system, obeying the will of the informing entity, may be seen in the grouping of planets around the centre of our solar system, that system in turn forming a group cell around a parent Sun of a System of systems. The controlling force from atom to Sun is the life centre in each, which is the One Life, while spirit, or love and harmony, is the binding force that makes the life itself manifest. As in the Macrocosm and Microcosm we see the correlation of atom to atom, cell to cell, and organ to organ, all to form a related whole that in turn is subject to the will of a higher informing Entity, so in the world evolution do we find similar groupings active in families, communities, and nations, and which bear relation in turn as vital centres of the body through which the organic functions of the Earth Entity are performed. The whole constitutes the vehicle of evolution for the soul of the planet.

In the words of a Master, now first given, "The world evolution has reached a stage when it must recognize the oneness of life, in brother to brother, nation to nation, race to race, entity to entity. The battle of the ages is now on, and the dragon of Self or separateness must be forever crushed, else will follow the extinction of the races of mankind. The law of love is preservative, that of self, destructive. The time has come when the great underlying laws

forming the basis of the Mysteries must be again apprehended to save the World, or the races thereon, from self-destruction. As the law obtains in cell life so it operates in national or world life. This battle of the ages is only the culmination of centuries of strife for selfish ends or aggrandizement, and the solution can only be reached by the recognition of the One Life, in the body of which all are members—and that the removal of one member maims or destroys the usefulness of the whole body. Send the word out thus—Awaken by aspiration for service the conscious realization of the brotherhood of all the races of the earth, that they may dwell in unity and peace and final consciousness of the Fatherhood of God.”

The Aztec Calendar

By W. W. BLAKE, A.M.



IN the year 1479 A. D., thirteen years before Columbus discovered America, a large stone zodiac was carved at Coyoacan by the Aztecs and brought to the ancient Tenochtitlan, the site of the present City of Mexico, and was originally placed in a horizontal position in the eighth house of the great temple. Cortez and his little band of Spanish adventurers concluded the conquest of Mexico by pulling down all the temples, and this rock, and many large idols and other objects of worship, were buried in the surrounding marshes by order of the Christian monks to hide them from the eyes of the heathen. It again came to notice in 1551, was reinterred by order of the Archbishop, and then entirely forgotten. During the succeeding 232 years not one of the many writers on Mexican antiquities ever mentioned its existence. Therefore it was a new revelation when on the 7th of December, 1790, in lowering the grade of the ancient pavement of the Great Plaza in front of the Cathedral, this notable monument was rediscovered in an ancient sewer near the Palace, and subsequently built into the southwestern tower of the Cathedral. There it remained till it was removed to the National Museum in September, 1885, where it stands out in bold relief in the south wall of the lower salon.

This Zodiac is eleven feet eight inches in diameter, composed of a mass of basalt of fine grain. Humboldt calculated its weight as 53,792 pounds avoirdupois, whence will be appreciated the difficulties which the Aztecs surmounted in transport-

ing it several leagues to their great temple. The symbolical representations on this huge calendar show the Mexican civil year to have been divided into eighteen months of twenty days each, and these months into four weeks of five days each. The year consisted of 365 days, five being intercalary.

One of the most interesting evidences of the astronomical knowledge of the Aztecs was the intercalation of five days in the calendar at the close of each year. Tradition says that this was the invention of one of their ancient astrologers, named Cipac. As the year is composed of nearly six hours more than 365 days, there still remained an excess, which they adjusted by interposing twenty-five days in every 104 years. This shows a nicer adjustment of civil to solar years than is presented by even the Gregorian Calendar, since more than five thousand years would have to elapse before the loss of an entire day.

The true astronomical or solar year has been calculated to consist of 365 days, 5 hours, 48 minutes, 49.62 seconds. The Gregorian rule—by which all civilized countries, excepting Russia, are now governed—omitting three leap years in every four hundred years, gives to a civil year an average duration of 365 days, 5 hours, 49 minutes, and 12 seconds. This exceeds the true solar year by 22.38 seconds, and amounts to the difference of one day in every 3,866 years. It will thus be seen that our Gregorian Calendar is not as near perfection as the Aztec. And see how marvelously simple was the latter! It merely consisted in inserting twenty-five days into every 104 years. As the Mexican cycle comprised fifty-two years, these twenty-five days had to be fitted into two cycles in some manner, so they cut the Gordian knot by adding thirteen days to the last cycle, twelve days to the second, thirteen to the third, twelve to the fourth, and so on, giving an even number of days to an even-numbered cycle and an odd number of days to the odd cycle. Is not this beautiful from its very simplicity?

The intercalation of five days took place sixteen centuries before the arrival of the Spaniards, by astrologers assembled

to correct the calendar, in the year *One Flint*, a date which according to received reduction tables responds to 29 B. C. This was at the most ancient city of Huehuetlapallan, located by some Mexican authorities at the present Casas Grandes, that mass of shapeless ruins near the junction of the Gila and Colorado rivers, in Arizona. However, I fully believe that the city in which the shadowy ancestors of the present Aztec race developed and first corrected their wonderful calendar, had its site in the Mound region of the Mississippi Valley, in the United States. Their traditions, their manuscripts, their monuments, all show an exodus from the North—an exodus which required centuries of time to cover the period from their departure from the land of oppression until their arrival at the land of promise.

Within the innermost circle of this zodiac, the great face, its sacred mask, circular eardrops, stone necklace, protruding tongue—all are a representation now very well known of *Tonatiuh*, the sun.

The second large circle contains four parallelograms, indicating in Aztec mythology that the sun had died four times, according to the four great Ages, namely: The Age of Water (lower right hand square), submerging of the continent of Atlantis; Age of Air (upper left hand square), the glacial epoch, embodying their traditions of the ice-bound lands of the North from which their forefathers had come; Age of Fire (lower left hand square), eruptions of volcanoes, with their accompanying earthquakes; Age of Earth (upper right hand square), beginning 4431 B. C. and ending 1312 A. D. These same four squares are used to represent the seasons in their complex system, which began at the equinoxes and the solstices, just as should our own. Above the face is seen the point of an arrow and beneath it the feathered shaft containing five glyphs, representing the five useless days annexed to each year. The large dot below these glyphs represents the great day on which the first calendar was reformed in ancient Huehuetlapallan.

The two lateral figures at each side of the central face are eagle talons representing the Sun soaring in the zenith. There are sculptured beneath the face the days on which the sun passed through the meridian of the Capital of the Aztec Empire in the year 1479. In each claw there are five glyphs and four dots—the total of eighteen representing the months of the year. The priests who worshipped Quetzalcoatl, the God of Air, had a secret and sacred calendar in which the year had but 260 days—or twenty months, with thirteen days in each month. It was based upon the apparent movements of the planet Venus, which shone for them 260 days as the Morning Star and 260 days as the Evening Star. If we sum up all the dots and glyphs that there are in the central figure, they give us the sacred number seventy-two—which is the number of priests' years that equal the cycle of fifty-two years.

In the next circle we find the twenty signs of the days of the month. Around the days of the months is a border of quadrates—each one with five dots and a smaller border of glyphs. From amongst the borders issue eight rays of light, representing the eight "hours" of the Aztec day, and eight blunt vanes, representing the eight "hours" of the Aztec night. Thus the diurnal period was divided into sixteen "hours," each hour being ninety minutes in our reckoning of time. The sixteen hours were named for and dedicated to the gods who had official influence in them. In augury, the divinity that presided over each hour was a matter of no small importance, since in calculating the horoscope of a child, or the good or bad result of any venture, they took into account the sign of the day and the sign of the hour, the influence of the latter varying according to their correspondence with the signs of the days. The hours were announced from the heights of temples by means of conch shells blown by priests.

The dots and glyphs surrounding these days and hours—260 and 105 respectively—equal the days of the civil year. The terminal pentagons between the vanes and rays are fifty-

two in number, referring doubtless to the fifty-two years in the cycle. Beyond the borders last described we see twelve curious raguled figures, these being the sign Cipactli or Dawn, expressing the daybreak or approach of the sun from behind the Volcanoes.

There is finally an outer band of quadrates, each surrounded with dots. Examining it closely the discovery is made that this band is divided into two parts, and that each part forms the body of a bimanous serpent. The heads of these are face to face at the bottom of the stone, and their triangular tails point to the date at the top, determined by archæologists to represent the date *Thirteen Reed*, or 1479 A. D. The four ligatures near the tip of each tail symbolize the four periods of thirteen years each, or the cycle of fifty-two years. There are twelve vertebræ in each serpent, and as they are cyclic symbols, the product of $2 \times 12 \times 52 = 1248$.

Now, as the tail points to the date 1479 A. D., indicating that a calculation is to be made, we deduct 1,248 years from this, leaving 231 A. D., the year of the migration from Huehuetlapallan, the capital city of the mound-builders in the Mississippi Valley. Moreover, the twenty-four joints of the two tails give the cyclical period in years of the nine "companions" or "Lords of the Night." Let me explain: As the sacred year of the priests had but 260 days and as confusion would naturally arise from the repetition of the same terms for the remaining 105 days of the true year, the priests invented a third series, consisting of nine additional hieroglyphics, which alternating with the twenty signs of the priests' months and the thirteen signs of the priests' days, made it impossible that the three should coincide twice in the same year, or, in fact, in less than 2,340 days, since the least common multiple of $20 \times 13 \times 9 = 2,340$. These nine additional hieroglyphics were called "Lords of the Night," and were supposed to preside over the night, as the other signs did over the day.

In the vertebræ of the serpents and in the two upper tri-

angles are seen some peculiar figures that appear to be rays in groups. Counting them, we find there are fifty-two groups in each serpent, and we at once know their meaning to be the cycle. At the bottom of the rock the two faces that issue from the open mouth of the serpents are crowned with plumes of stars. The face on the left with protruding tongue is *Tonatiuh*, the Sun, and he on the right is *Quetzalcoatl*, the planet Venus. On the apparent movements of these two planets were based the chronological combinations of the Mexicans. The two serpents themselves may be called *Coatl* and *Quetzalcoatl*. The plumes of stars have been thought to represent, possibly, the Milky Way.

The entire face of the rock was painted red to indicate that it was dedicated to the Sun—and there are even yet traces of the color remaining after a lapse of four hundred and eleven years. The celebrated Mexican archæologist, Don Antonio Leon y Gama, described this stone in 1792. He named it “The Aztec Calendar,” a name which still clings to it. The Indians on the streets of Mexico, today, call it “El Relox de los Indios,” or the “Indian Clock.” In 1876, Chavero re-baptized it, and correctly, “The Rock of the Sun.”

It is a curious fact that the number of sacred months of thirteen days each contained in a Mexican cycle of fifty-two years with the intercalation should correspond precisely with the number of years in the great Sothic or dog-star period of the Egyptians, namely 1461, a period in which the seasons and festivals came round to the same place in the year again. The coincidence may be accidental—but Prescott well says that a people employing periodical series and astrological calculations have generally some meaning in the numbers they select and the combinations to which they lead.

Celestial Physics and Dynamics

By JOHN HAZELRIGG

HOW" and "why" are very insistent factors in the curriculum of life, of a lawful utility when prompted by a genuine desire to know, though oftentimes, I regret to say, they are interposed with an ulterior purpose to confuse an unpopular hypothesis. As for example, the astrologer is frequently challenged to explain just *how* the celestial orbs dispense their unceasing patronage, granting such to be the fact; or *why*, as claimed by the astro-physicist, planets deign to operate upon things sublunary only when in certain relative positions, as a conjunction, sextile, square, etc., and on the other hand to deny their countenance when occupying intermediate positions? Failing of a satisfactory explication of these puzzling propositions, ye captious critic begs to regard the assumption as pure fallacy, and therefore unworthy the consideration of serious minds.

Indeed! Since when did Nature solicit censorship over her divine ordinances? Just when was finite man granted the playful privilege of planting periods along the phraseographs of Infinite Law?

Whether one would have it so or otherwise, a fact is no less a fact because the "why" and the "how" of it abides somewhere beyond the pale of human perception. The infinitely numerous parts which go to make up the mechanism of a universe revolve and interact through primal modes of adaption, of affinity and proportion, as in gravitation, co-

hesion, chemical attraction, and such like forces, and will so maintain their relationships with each other despite what one may or may not believe concerning them.

Bodies propelled into space would still persist in the thriving habit of returning to earth, whether Newton had discovered the secret of gravitation or not; whether Harvey had or had not come upon the scene, the life blood of the animal would continue to course through its proper channels, e'en though all the colleges of physicians throughout time were still to dogmatize upon the rationality (?) of arteries as ducts for the circulation of air. The tides are not going to cease their response to the motions of the Moon just because no logical explanation for the mutual sympathy is forthcoming, or because the supercilious sciolist cannot apprehend *why* they should pay their allegiance to the lesser luminary rather than to the Dog Star, or *why* they should not ebb and flow at any old time.

Were truth confined to the limits of demonstrable physics I fear me much of that commodity would be minus a standard of value in the realm of fact. But Nature's law ceases at the behest of no man, and obstinacy, dogmatism, or self-sufficiency as hindrances to understanding, cannot prevent her from indulging in suggestive hints, in striking analogies, and insinuating details that point the way of her doing as surely as the needle indicates the pole. And the operative principles that concentrate in and are diffused from out the planetary orbs will continue to conform to their celestial geometry, whether puny man deigns to acknowledge their ubiquitous rule or not. Drummond says, "Laws are only modes of operation, not themselves operators." Man cannot be greater than the Universe; and he is a law unto himself only in so far as Nature makes of him an invincible necessity through which to equilibrate her divine impulses—a contingent though no less an essential factor in a complex fabric whose fiat is one of mutual dependency.

Thousands of years of observation by students spiritually enlightened as regards these arcana, have helped to establish the fact of particular effects attending upon these relationships between interdepending agencies in the celestial organism. The why and the wherefore of these strangely insistent conformities may seem obscure to the unmindful, but, as wrote Lord Bacon, "We are not to deny the existence of a cause in favor of which we have a unanimous agreement of strong analogies, though it may not be apparent how such a cause can produce the effect."

Through analogy is to be found many startling revelations of God's truth working well within the limits of fundamentals sublimely simple, yet how complex as regards the multifold differentiations! A modern philosopher, in line with the Hermetic apothegm as to the identity of the higher with the lower, tells us that "All things in their basic principles resemble all other things, and we are safe in judging of the unknown by the known, of the visible by the invisible, and of the whole by a part."

While as a system of logic analogy may leave one at about the same place he began, it nevertheless affords a serviceable glimpse into the method of natural processes, and the skeptic as regards Astrology need only direct his cynical attention to some of the laws here briefly touched upon to be furnished food for many a long day's reflection. In the meantime let us suggest that no individual has the right to assume an officious attitude toward a subject whose postulates he has not examined, of whose self-eloquent facts he is uninformed, and whose inferences must ever appear to him as irrational quantities by reason of the peculiar trend of his temperament. Astrology has ever been a bugbear to the conventional scientist, owing to its intangibility as viewed from his point of vision, and because the metaphysical and the abstract must necessarily elude materialistic methods of thought and investigation.

As expressed by Franz Hartmann, "The greatest difficulty in the understanding of occult laws arises from the circumstance that we cannot perceive remote causes, or seek to connect them with ultimate effects, without being able to see through the intricate network of intermediary causes between the two ends." The how and the why are thus so veiled to the sense perception, and the results to be deduced apparently so far removed from their efficient causes, that concrete logic cannot hope to grapple successfully with the problem. Facts when not accessible through known principles of argumentation may nevertheless be determined through a rightful observance of coincidences in natural phenomena, of analogies between operative planes of being, and in such like ways as must inevitably force a conviction of the truth of that law of interaction in which reposes the doctrine of the stars.

Granting the wisdom of investigation rather than the indifference which delights in denial, let us see if an earnest enquiry won't disclose a few affirmatory hypotheses more wonderful than are dreamed of in ordinary philosophy.

First, be it known that the law of Unity insists upon polarization to a common centre. While a central point of attraction inheres in the atom, the atom as an organized form of energy pays homage to a like principle at the centre of the molecule; and so on gradationally from the lower to the higher, the weaker to the stronger body of potencies, up to the centre of the Universal Structure itself, which maintains its oneness through the comprehensive law of gravity.

So, taking Centre as the fundamental premise whence springs every value in Nature's organon, we immediately and with ease perceive its logical correlate, which is Circumference. These are the two propositions of Nature's first syllogism, of which the conclusion belongs more exclusively to the domain of effect. And between Centre and Circum-

ference is the playground of the essences and the integrants whose orderly and incessant motions give meaning to the terms continuity, universality, infinity—comprehended all within the confines of that Circumference in whose very nature is first revealed the principle of the Circle as the manifest form of radiant energy.

Centre is ubiquitous, and yet nowhere, except as a hypothetical point; circumference is an unmeasurable quantity, because it is the embodiment of all that pertains to substance, and for which reason it belongs to the everywhere.

Therefore: Assuming a pivotal point as the centre of Unity, and its activity as being necessarily in the nature of expansion, it becomes entirely logical to predicate circular motion as the indispensable prerequisite to every actualizing process, and this through the incessant, cohesive tendency of the smaller to align itself with the greater, and through and by which stability becomes movement, force energy, and unity diversity. Hence, *all is motion*, whether it be vibratory, undulatory, or whatever the theory involved.

In thus establishing our starting point, it should not be difficult to conceive of vibration as the essential modus of motion. All chemico-physical investigation into the atomic world but tends to confirm the truth of an ever-varying change in the molecular energies. This condition of perpetual unrest amongst the ultimate particles is one of Divine necessity, for progress, to be eternal, demands that the principle of movement be extended in all directions to terms of infinity. Were a single atom to hesitate in its orderly function a confusion fatal to the verities would instantly ensue, and everlasting chaos would be writ across the scroll of Time.

But creative force, being universal and all-dominant, precludes any such possibility; and whether it be involutinal, as in the differentiation of form, or evolutinal, as in the

centralization of species—utility and adaptation must alike affect the outpouring as well as the upbuilding. Of necessity the sequences along either of these lines are identical, be the ratios of manifestation inverse or reverse, infolding or unfolding: each is dependent upon the same law of harmony—the attraction of like unto like—and without which dictum there could be no distinctive expression in nature.

Hence, conceding active intelligence to the causative or life principle in its act of individualization, the vibratory centres thus set up *must* attract from somewhere out of the primordial essences a responsive movement, else there could be no organization of energy. And energy presupposes Force, which in reality is the causal principle, and in natural phenomena this is ever observed as operating through a system of geometrical ratios in every condition of the universal substance, and to be found variously differentiated according to the angle of impact. The angle may therefore be considered as the key to the science of harmony, hence the potential factor in all manifestation.

Take the transit of a planet over its nodal points, or where its orbit intersects the plane of the ecliptic, and great disturbances in our magnetic atmosphere will be observed to take place; likewise in music, at the nodes or fixed points of a sonorous chord a change occurs in the vibrations, and harmonic sounds are the result.

Again, a proportion of two volumes of hydrogen to one of oxygen form water; but let the angle of density be disturbed or superseded by an excess of either, and to that extent they will remain uncombined. Can any explain why Nature thus hesitates so abruptly at this seemingly slight infraction of a law of proportion? Now, subject this water to a temperature of 60° , and crystallization ensues. But why doesn't the same phenomenon occur at 58° or at 62° ? Examine the crystal structures thus formed, and most of them will be found hexagonal in shape, or possessing six

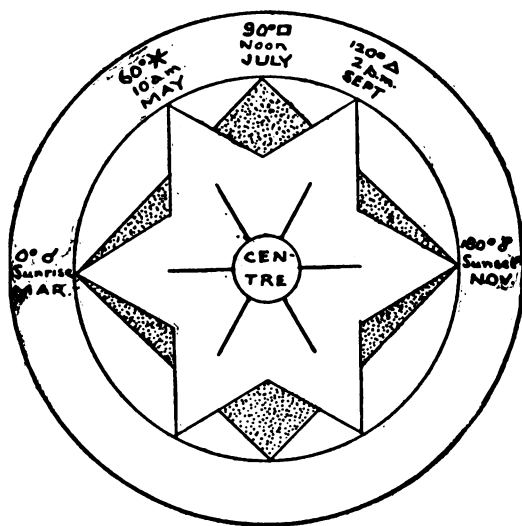
projections arranged 60° apart! This may be termed the angle of cohesion, a perfect affinity between the positive and the negative forces in nature. And that is just why *form* has resulted from the union. In other words, this is a combination of the male and female principles, indicated in Astrology by a six-pointed asterisk as the symbol of the *sextile* aspect.

This unfortunate, proscribed derelict on the scientific sea, with the temerity to cry aloud so mystical and fundamental a truth, certainly cannot be impeached because of any haphazard or arbitrary assumption in this particular instance, where *love* is revealed even in the icicle!

To understand more clearly the true rationale of angular distances, or "aspects," let us first take the circle of motion as the basic law in manifestation, for in its analysis is to be gleaned the inner significance attaching to the orbits of the celestial bodies, and the inward meaning of their axial and periodical revolutions. As the physical is but a reflection of the spiritual, to the latter must be accorded a geometry identical with that of speculative mathematics, and thus the action of the psychic law in its relation to circles becomes obvious. Accordingly we are led into the metaphysical domains of this geometry, where it is necessary to recognize the analogies between the elements of the circle and the various changes of polarity in the life forces as induced by astral influx; a statement whose real import may be more easily apprehended by a comparison of consecutive points in the daily rotation of the earth upon its axis with certain aspects formed in the circle of the zodiac, the latter comprising twelve signs of which two hours approximately are required for the rising of each. In this wise not only is a corroborative emphasis given to the true meaning of the sextile in stellar physics, but additional light afforded upon other and cognate values in the circle of motion.

Thus, starting with a given point in the zodiacal circle

simultaneously with the moment of sunrise (see chart), we reach the first aspect of importance at 60° , or the sextile (\ast), which, as we see, is represented by intersecting lines from the foci of the six-rayed star, or the alchemical symbol for fire (Δ) interlaced with that for water (∇). Herein is contained the mystery of sex (sextile, *sextilius*, from *sex*, six), the union of forces, duality, male-female, positive-negative. An equilibrium of forces is thus shown by a com-



bination of heat and moisture, coinciding in the daily circle with the fourth hour after sunrise, when the actinic and luminous principles of the solar ray are the most suitably apportioned to Nature's requirements. By correspondence, similar qualities not only belong to this 60° point from the major syzygy, but to every arc of the same measurement. In the year circle, commencing with the Sun's entry into Aries, this aspect accords with the May period, when the proximate principles of vegetation are most actively in process. As truly expressed by Addison—"The spring bears

the same figure among the seasons of the year that the morning does among the divisions of the day, or youth among the stages of life." If the sage needed any vindication of his claim as regards the essential character of this aspect, here is Nature's incontrovertible testimony proclaiming its verity.

The next definite point we reach in our circle is the 90° aspect, or the evil square (□). Dynamically this is correct as representing a right angle to our starting point, an angle of violence by reason of the change in potentiality which here takes place. As a problem in mechanical philosophy it may be aptly illustrated by that point in the arc of a projectile where, having attained the height of its velocity, a moment of rest, or rather displacement, ensues preparatory to its law of motion beginning to operate in a reverse ratio. This finds its analogy in the season of the year when Nature reverses her operations and the sap element begins to coagulate; likewise to the noon period of the day, when the element of moisture yields to the reign of heat. This angle or square in the Hippocratic doctrine represents one of the crises in the course of a disease, because of a quadrature with the zodiacal point of seizure. It is here made patent that the truth involved is something much more recondite than mere phantasy or empirical assumption.

This point being passed, an acceleration takes place, as with the projectile—though in the human economy it is more in respect of psychic gravity—and we reach the next aspect, 120°, that of the trine (Δ), symbol of fire. The heat or life forces are now augmented, coinciding with the second hour after noon in the daily circle, and with the fruitage season of the solar revolution. Its character as an angle of attainment, and the "why," is thus as obvious as is the mid-afternoon Sun.

The next magneto-spiritual point is the opposition (♁), 180°, the half of the circle of motion, the sunset of the day, and the period of negation in the life forces of the year.

Its symbol is aptly depicted, showing a counterposed spiritual activity. The symbol itself is a combination of the alchemic glyphs for day (σ) and night (ρ), the positive and the negative in juxtaposition. In truth, the symbol for the astrological conjunction (σ) should be reversed when used in association with a feminine or negative planet. The conjunction itself, with its circle and projecting line, typifies the extension of some specific influence; or, more clearly illustrated, a faster moving planet, having passed the body of a slower moving one, carries forward or extends to another point the vibratory essences of the one passed.

The doctrine of "aspects" is thus seen to possess not only a mathematical, but a chemic and metaphysical relevancy, and indeed involves a proto-chemistry of a significance in comparison with which other branches of physics can trace only the externals of the microcosmic unit. For through these are determined the mutual gravities that unite one sidereal element with that of another, translated into dispositional and constitutional meanings—the issues and percentages of which are duly proportioned according to the type and measure of the angle and the respective dignities or debilities of the combining factors. And this applies as well to corresponding mixtures of cognate elements or substances belonging to all kingdoms of evolutionary life, whether of form, of color, of sound, or whatever the organization.

That vibration or motional impulse—be it etheric, magnetic, dynamic, or what-not—is itself the substance or expression of that mysterious thing called Life, may be accepted as axiomatic. But the further proposition that this life-energy under no circumstance ever registers itself in what is termed a straight line, may not so readily yield assent. Why? Such would involve abrupt terminals known as beginning and end—supposititious quantities of no mathematical value in a law of Infinitude. That which is geometrically and for

relative purposes called a *line* starts with a point or sphere, and the intervening space between any two such centres of energy is but a succession of concentric spheres or circuits of action. So from the near-ultimate atom, through the manifold realms of individualized potencies, up to the ponderous planet that revolves about its solar centre—all are but wheels within wheels, integral multiples of the primal Unity, therefore expressions of the one distinct and fundamental principle that inheres in the centre of every circle or cycle; and in a universe of ceaseless activity the processes of unfoldment—which are reiterative just as number as an expression of unity is necessarily multiplicative—cannot otherwise than operate through a code of spherical influences.

Hence the doctrine of the sphere, whereby one is enabled to perceive and to interpret the relations that co-exist between definite angles created by the intersection of one circle with another. And these angles are but measurements of vibration—spheres of vibrant consciousness—whose values are determined by the boundaries of the particular segment of the circle of their field of operation, and the modus and rationality of which are quite as discernible—and more than theoretically corroborative—in the atomic as in the stellar worlds. Thus, it has been demonstrated that the soul-strains induced by the violin bow travel along the vibratory ethers and polarize themselves into determinate figures most suggestive of those involved in astral physics, as shown by the following excerpt from an article in the *Arena* a few years ago:

“Lichtenberg’s electric figures suggested to Chladni the notion of discovering the state of vibration of plates, excited by the bow of a violin, acting on sand freely scattered on their upper surface. . . . Vibrations are induced by the violin bow drawn against the outer rim. The sand at once arranges itself in radii, falling into the non-vibratory parts of the plate’s surface. These angles, though notably limited, are mathematically consistent, and exhibit definite portions of the circle, such as a semi-

sextile, sextile, semi-square, or their multiples, as the trine or square. So far as this experiment goes, it appears to suggest that these angles, which are prime factors in an astrological figure, actually inhere in the natural workings of vibratory force in space. It is presumptive that the laws which call them into effect act in response to vibrations in areas of the ether, caused by planetary excitements exerted upon the plane of the ecliptic.

"The results and probable workings of a general natural law are shown by collective instances like these, when the curves and radii produced are of a precise and permanent character, admitting of exact measurement, as here, and it would seem that they furnish the principal present mode of approaching the question of the probable influence on organized life of the vibrations excited by the movements of bodies in space. We have to deal, in our enquiry, with definite periodic phenomena which, with the constant and uniform changes of the vibrations, return time after time to the same value."

This law of geometrical necessity may be regarded as a fundamental one in every department of physics. And though the higher the form the nearer is the approach to the circle and the sphere, yet be it known that *the point at which the plane of one circle may intersect that of another is an impinging angle, without which there could be no manifesting relationship between the two.* Herein reposes the doctrine and the rationale of the astrological "aspect." It was observed by Haüy that in crystallization the decrease in the successive layers of integrant molecules took the angle as a point of departure; the seven valencies, or combining powers, in chemistry are analogical with certain vibratory ratios as treated of in the science of acoustics; while spectrum analysis reveals the action of internal forces as manifesting through periodic motion within the molecule.

Now, the same law obtains in the sidereal heavens as in the lesser firmaments of the molecule and the atom; the planets are but the bigger atoms, the mightier centres of energy, describing in their orbital motions the greater circles in the Universal Sphere or *primum mobile*.

In Astrology the zodiacal belt is the principal circle of

radiation in our system, because it encloses the ecliptic, or path of the Sun, who is our centre of attraction as well as diffusion. Bodies moving along this celestial highway form certain definite angles, termed astrological aspects, which are nothing more nor less than points of contact for, primarily, the induction of solar energy, and, secondarily, a proportional influx of the magnetism of such forces as may thus stand related to each other. And in all "God geometrizes."

And now as we have sought the "why," let us turn our attention to the "how" of planetary influence; in which connection I may be pardoned a paraphrase of the treatment of the same problem as given in my "Sun Book."

We are told that "the stars are subject to Destiny, for no one can escape Destiny; neither can one escape the action of the stars. They are the instruments of Destiny, thereby accomplishing all things in Nature and Humanity." For it is through the stars that the vibratory essences, moving from out habitudes of latency into archetypal forms, are individualized and made knowable to the outer planes of sentience.

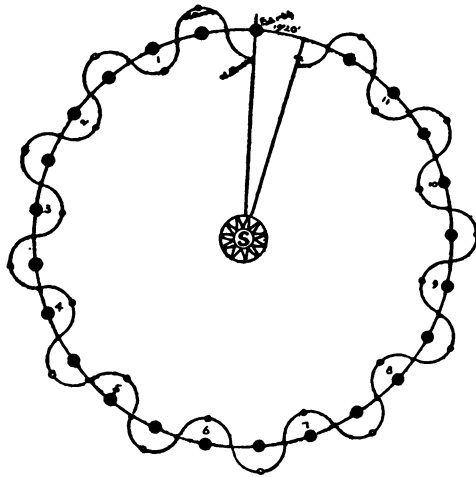
Just how these relationships are established, or the *modus operandi* of planetary influence, has caused more perplexity to the delver into arcane verities, and aroused more ridicule and invective on the part of the scientific egoist, than has any other phase of the stellar doctrine. To the one, convinced by careful analysis and observation of the phenomena themselves, much theory and speculation have been indulged without arriving at any workable conclusion to the problem; to the other, the meaningless "pooh-pooh" and the arrogant expletive of "nonsense!" have served as a convenient dismissal of the hypothesis, without according it so much as a modicum of attention.

We can concern ourselves with neither the self-sufficiency nor the shallowness of the latter, but will suggest an explication of the same for the better instruction of those who in-

terrogate Nature in the spirit of humility and with the honest desire to understand her complex messages.

The Macrocosm and the Microcosm are as two great spheres or mechanisms, the one impinging upon and inter-related with the other. Without the one the other could not be, and together the two make one—a duality in unity.

Now imagine—for greater perspicuity—the Microcosm as a nether wheel consisting of 360 interstices (degrees), the



revolutions of which ingroove themselves with twin projections from the Great Mechanism, thus effecting contactual points of attraction that resolve themselves into channels through which specific *influences* from the Macrocosm descend or are drawn into the reservoirs of cognate *effluences* awaiting them in the *minutum mundum*, or lesser world. These inflowing potential essences are connatural with the astral conduits thus provided for their actualization, pursuant to a law of attrition and homogeneity.

Nor is this cog-wheel illustration—in nominal likeness to

a geometrical epicycloid, that "curve generated by a point in the circumference of a moving circle"—by any means an inapt one, as instanced in the orbital variation of the planets through the Zodiac from north to south declination, and *vice versa*, as also of the wave-like path of the Moon from major to minor syzygy, as shown in the accompanying plate, and which indicates the influx (new to full Moon) and the efflux (full to new Moon) of the astral tides in the spheres of generation. As Ptolemy has said, "The Moon, being of all the heavenly bodies the nearest to the earth, dispenses much influence, and things animate and inanimate vary with her"; and von Suchten—"The Moon, by the velocity of its monthly course, is joined to the Sun and other planets, and, receiving their rays and influences as in an espousal, and, as it were, bringing forth, communicates to and sheds upon its near neighbor, the Earth, all life and Motion."

Now, these conduits as effected by juncture of cog and interstice, as roughly exemplified, are primarily the interplay of the dual principles of vital heat and radical moisture, symbolized astrologically as Sun-Moon. The solar ray may be likened to a wire through which the planetary messages are electrically transmitted, and of which the lunar moisture is the insulation.

As these creative principles irradiate through the middle or sidereal spheres they absorb the salts of Nature, diversified in character with the varying qualities of the stars, and thus become the generative seeds that find lodgment, each to its kind, in the physical matrices which await and attract them in the world of phenomena. The projected life-force itself is the Spiritual Sun (the solar orb being the centre for its diffusion), the Middle Nature, or the sidereal realms, constituted of the circumfluent ethers, is the vinculum or ligament—that universal Spirit of Nature that is the priest who officiates at the secret nuptials; and the radical moisture, as symbolized by the Moon, is the menstruum or the propaga-

tive principle through which the seed is absorbed, nurtured, and made fruitful.*

All salts possess the quality of deliquescence, whether mineral, vegetable, or animal; and likewise the Salts of Nature, as vortices of the solar life, are absorbed by the watery or lunar element and lodged in their proper conceptacles.

Physical chemistry affords an illustration of this in the exposure of salts of tartar to the air—which is exuberant with sidereal essences,—whereby this vegetable magnet attracts, through the medium of the watery element, a seed of its own nature, or according to the measure of its own assimilative faculty, and thus becomes cosmically and chemically pregnant. Every physical life organism, whatsoever the type or genera, is a magnet for the reception of a vital spark or spirit admeasured to the character and purity of the receiving vessel; the animal sperm can entertain only according to its species, the vegetable magnet similarly, and so throughout the universal nature that lies so invitingly exposed to the protean spirit that permeates the encompassing domains from the sublunar to high Olumpus.†

And hereby may be intellectually apprehended the operative manner of sidereal impact upon the multiple economies

* According to Dr. Johnson, the use of the word *menstruum* originated in the notion of the old chemists respecting the influence of the Moon in the preparation of their dissolvents; whence also the catamenial period as belonging to a synodical or lunar period. We have here an application evidently not perceived by the good doctor.

† The platonists taught that all inferior bodies are exemplifications of the superior Ideas, belonging to the Archetypal as "one form, but in the Soul of the World (the Celestial or Middle Sphere) they are many. They are placed in the minds of all other things, whether they be joined to the body or separated from the body, by a certain participation, and now by degrees are distinguished more and more. They place them in Nature as certain small Seed or Forms infused by the Ideas, and lastly they place them in matter as Shadows. Hereunto may be added, that in the Soul of the World there are as many Seminal Forms of things as Ideas in the mind of God . . . so that every species hath its Celestial shape or figure that is suitable to it, from which also proceeds a wonderful power of *operating*, which proper gift it receives from its own Ideas through the Seminal Forms of the Soul of the World."—*Agrippa*.

of the human organism, as induced by certain relationships between the Primum Mobile and the responsive astral centers of the individual monad.

The great ocean of the middle spheres eternally and copiously abounds in astral essences of a character with the various celestial bodies, and which in reality constitute the sum and substance of the sidereal world. Hence, it will be seen that the influences that respond to the susceptibility of the object played upon do not come direct from the physical bodies of the planets, but are *emanations therefrom being constantly held in suspension throughout the spatial domains till such time as a psycho-geometric law produces the proper channel and the necessary conditions for their attraction and absorption*. Thus, the planets of Astrology are magnetic media through which are transmitted and individualized the cosmical attributes of the Creative Light that penetrates and vivifies every vastness, every infinitesimal *locus*, not of the outer dimensions but of the *within* of space, and capable of sense cognition only when the conformities between the celestial and the intramundane are geometrically established. An astrological aspect, therefore, signifies merely that a matrix has been formed for the reception of a celestial impulse, individuated according to the stellar principle contacted and the appropriative faculties of that which awaits it, whether such pertain to the spiritual, the mental, the physical, or the secular economies of the organism affected.*

* "The celestial virtue penetrates all the elements along invisible lines which, starting at all points, meet at the earth's center. . . . Naught can be brought forth therein save in the likeness thereof, which also is drawn therefrom" (Vaughan). Man attracts and appropriates the good or the evil conformably with this doctrine; nor can he forefend susceptibility to the noxious or the hurtful, and so "rule his stars," till he has wholly cleansed the mystic conduits and the assimilative centres of his own microcosm, that the celestial grace may descend without hindrance or contamination. He is then, and only then, spiritually dispositioned to contact the pneumatic mysteries, to the end of effecting a union of the microcosmic Pneuma with the Virgin-Spirit, which is the accomplishment of the *magnum opus*.

Truly a very rational fact, when properly viewed and grasped, and one that amply refutes that puerile objection of planetary *distances* as argument against the astrological hypothesis.

And so may one pause in instructive contemplation and view Man in his divine dignity as reflection and epitome of the Three Worlds. "Three spirits, united in one, live and act in man; three worlds, united in one, throw their rays upon him; but all three are only the image or echo of one primordial creation. The first is the essence of the elements; the second, the soul of the stars; the third—*the life*. . . . Having three worlds in him and living in three worlds, man should learn to know the lower elements, understand the sidereal, and know the eternal. . . . The body comes from the elements, the soul from the stars (principles in the Cosmos) and the spirit from God" (Paracelsus).

All nature is one. Not a single atom can be conceded the dignity of separateness or independence; the infinitesimals are but the lesser expressions of the totality, for "the same law that rounds the dewdrop shapes the world." Between the component essences there is a universal participation, but no impartibility.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

THE END.

MR. HODGES' GREAT QUESTION

"Some are born to honor and others to dishonor; some to wealth and others to want; some in the midst of crime, ignorance and sorrow; others environed in happy conditions.

"When and where is the Law of Compensation applied to equalize these conditions, or why should these things be?"

ANSWERED IN

Science and Key of Life PLANETARY INFLUENCES

Compiled and Copyrighted by

Henry Clay Hodges

A TWENTIETH CENTURY WORK OF VITAL IMPORTANCE, WHEREIN IS GIVEN
A SOLUTION OF THE PROBLEMS OF LIFE

Published in Seven Volumes, bound in Gold-lettered Silk Cloth, comprising 2000 pages—printed in clear, easy-to-read type. Size 6x9 inches.

PRICE, \$2.00 PER VOLUME

ASTRO PUBLISHING COMPANY
HODGES BUILDING DETROIT, MICH.

HENRY CORNELIUS AGRIPPA'S
FAMOUS SEVENTY-FOUR CHAPTERS

COMPLETE ON

Natural Magic

With supplementary features of great value to the
Mystic and Cabalist.

Illustrated with Portrait and Plates.

The Mystic Thesaurus

By WILLIS FREDERICK WHITEHEAD.

A companion volume to the foregoing edition of
Natural Magic.

Gives a veritable initiation in the King's Highway,
and shows how and why the true Mystic should make
and use

The Magic Mirror

With which to attain to "celestial companionship."

*In One Volume of nearly 400 Pages,
bound in Full Morocco and Gold.*

This is a special limited edition, each copy being
signed and numbered.

Sent postpaid on receipt of P. O. order for \$5.00.
Please include date and place of birth with your order.
Address:

W. F. WHITEHEAD

2113 WARREN AVE.

CHICAGO, ILL.

Works by Dr. George W. Carey

The Biochemic System of Medicine

The BALTIMORE SUN says: "Dr. Carey's books on Biochemistry are more interesting than 'Science and Health,' and more fascinating than 'Ben Hur.'"

CONTENTS

- Part I. General sketch of the Biochemic System of Medicine, including Health and Disease, Protoplasm, Cellular Pathology, Comparative Treatment; Biochemic, Homeopathic, Allopathic; Biochemistry and Homeopathy; Potencies.
- Part II. Materia Medica of the Twelve Tissue Remedies; Common Names, Symptoms, General Action, Characteristic Indications.
- Part III. Therapeutical Application of the Twelve Tissue Remedies, Comprising Indications and Clinical Cases, Alphabetically Arranged.
- Part IV. Repertory of the Twelve Tissue Remedies.

444 Pages, Price \$2.50 Postpaid.

BIOCHEMIC PATHOLOGY - - - - - Postpaid, \$1.00
THE 12 CELL SALTS OF THE ZODIAC - - - - - .25

DR. GEORGE W. CAREY
BIOCHEMIST

P. O. Box 293

LOS ANGELES, CAL.



The SUN BOOK

OR THE

PHILOSOPHER'S VADE MECUM

Wherein is Expounded the Mysteries of Cosmic Involution, from the Archetypal to the Manifest; the Sidereal Correspondences; with a Hermetic Dissertation on the Christ Allegory, and the Rationale and Praxis as Concern the Redemptive Processes in Human Regeneration.

By JOHN HAZELRIGG

- ¶ The argument as here presented starts with a mathematical premise as applied to a geometric plan, and recites in the first three Chapters the correspondences between the sacred myths and the complex fabric of the physical heavens, proving the one as being truly expositive of the intra-cosmical principles inherent with the other. This is the Astronomy or *body* of the Mysteries.
- ¶ In Chapter IV. is traced in orderly detail the creative sequences from out the Archetypal into the world of phenomena: giving a lucid and systematic revelation of the mystical processes from the initial projection of the Divine Idea through the planal activities of Time and Space—with the doctrine of the *Trinity visualised*—the evolverment of the elements explained—and the Sevenfold Light finally expressed, both as regards the Macrocosm and the Microcosm. This is the Alchemy or *spirit* of the Mysteries. In this Chapter is presented, as a corollary, *the true explication of planetary influence—a hypothesis hitherto shrouded in fanciful theory and absurd speculation, with here its philosophical rationale clearly disclosed and corroborated.*
- ¶ Chapters V. and VI. deal with the creation of the human cosmos, showing the gestative regimens to be analogical with and reiterative of the fundamental processes of world-building, the incarnation of the soul, the enucleation of the embryo, the quickening and time of sex determination, and the attainment to independent selfhood. This is the Astrology or *soul* of the Mysteries.
- ¶ Chapter VII. is synthetic of the foregoing, and searches into the central principle of the metaphysics of Being, the resultant law of diversity and its enforced correlate, Destiny, which supplies the technique through and by which the ego returns to its point of genesis, and which constitutes the basis of all religions.
- ¶ Chapters VIII., IX and X. give *in extenso* the purport of the Christ Allegory—its central figure a depiction of the Soul's travail, its incidents a paraphrase of achievement in the trials of initiation—the esotericism of the Star of Bethlehem, and other features of the Divine Story.
- ¶ In Chapter XI. the occult physics and dynamics of the Cross are duly explained, and shown to be comprehensive of all forces in nature, whether concerning the celestial, the psychic, the intellectual, or the phenomenal. Its origin antedative of any known records.
- ¶ Chapters XII. and XIII. expound the rationale of Regeneration, and intimate through suggestive and practical counsel the Way of Redemption, the *summum bonum* of human aspiration; its mysticism and the praxis categorically defined.

Portrait of Author, Explanatory Cuts and Drawings. Handsomely Printed.

Cloth, 8vo, Price, \$3.00 postpaid.

Address, 711 WEST 180TH STREET, NEW YORK, U.S.A.

BY THE SAME AUTHOR

Metaphysical Astrology

Second Edition, Revised

Observations on the Stellar Doctrine, its principles, its symbolism, its speculative truths, and its mundane applications as revealed through discernible facts and palpable correspondences.

The fundamentals of Occult Science cannot be understood without an intelligent conception of its basic symbolism. This can be attained only through a correct apprehension of the spiritual significance embodied in the glyphs from which the planetary characters and cognate principles are evolved. The third tractate in this volume affords rare illumination on these essentials, and will prove of exceptional interest to the student deeply concerned with the arcane verities; the careful digest of which cannot fail to make more perceivable the Divine purposes as registered in planes of consciousness through the cosmic activities.

A unique work, aimed to present the science in its more serious bearings, and to overcome the usual decials by virtue of rational premise, convincing argument and undeniable statement.

Cloth, \$1.00 Net. Postage, 7 Cents.

Astrological Fate Cards

The ordinary playing cards astrologized, with their true geometrical and planetary meanings.

The most unique arrangement yet contrived for purposes of reading destiny, as well as resolving horary questions.

Easily mastered by the lay mind.

Booklet of Instructions, with explanatory diagrams.

Artistically printed, superfine finish.

Drawings by the Author. Price, \$1.00, postpaid.

In Press, "ASTROSOPHIC TALKS."

BOOKS AND LESSONS

By DELMAR DÉFOREST BRYANT

DAWN OF DEATH, or the Golden Age of Immortality, paper. .50
 DIVINE SYMBOLS, or Sexual Soular Science, cloth. 1.25
 ART OF ALCHEMY, or the Generation of Gold, cloth. 2.25
 LIGHT OF LIFE, or the Mastery of Death, cloth. 2.50
 (A few soiled copies at \$1.50 and \$2.00)

THESE BOOKS are a distinctly new and unique interpretation of Hermetic and mythic utterance. Nothing as practical has ever been written. They contain the Master Key to the solution of the most abstruse subjects and occult mysteries. The Hebrew Scriptures and other sacred writings are made to speak with a new voice, and to reveal treasures of wisdom hitherto hidden in the maze of inexplicable symbolism. The books have had a world-wide sale, and have attracted the notice of many of the world's great thinkers and writers. Some of the editions are nearly exhausted.

- I. 12 Lessons on the UNFOLDMENT OF THE CHRIST CONSCIOUSNESS
- II. " " " " UNFOLDMENT OF PERSONAL POWER
- III. " " " " UNFOLDMENT OF VITALITY
- IV. " " " " UNFOLDMENT OF PSYCHISM.
- V. " " " " UNFOLDMENT OF PHILOSOPHER'S STONE
- VI. " " " " UNFOLDMENT OF HUMAN BROTHERHOOD

Other Courses in preparation.

Price of Complete Course of 100 lessons. \$100.00
 or if paid in advance. 90.00
 Price of any single subject of the course, 12 lessons. 12.00
 or if paid in advance. 10.00
 including all personal correspondence by the author.

TROIS FONTAINE, or THE TRIPLE FOUNTAIN, a monthly Journal, edited by Hermes Trismegistus, assisted by Thomas Jefferson, Lincoln, Tolstoy, Balzac, and others. Official Organ of the New Rosicrucian Fraternity. Yearly subscription, \$1.00. Single numbers, 10 cents. No free copies, and no back numbers.

The Trois Fontaine Publishers
 3020 Lake Park Ave. Chicago, Ill.

The Wand of Hermes

BY

EDITH F. A. U. PAINTON

An esoteric study of the symbology of the Caduceus, issued by and for *The Order of the Silent Twelve*, as a Key to regeneration and Spiritual Illumination, through the Mercurial Initiation. *Illustrated. Price \$1.00.*

Note:—Those who purchased MS. copies of the original fragmentary lesson, and wish to obtain the complete monograph, may return the old MS., and receive full credit for the amount paid for it, on the purchase price of the new.

SAME AUTHOR:

“KING DESIRE AND HIS KNIGHTS,”
12mo, Cloth, \$1.00. Postage, 10 Cts.

Address: **THE PAINTONS**
5032 Van Ness Avenue Los Angeles, California

ALLIE B. HAZARD

Lectures on Astrology, Theosophy, Symbolism
and Medical Diagnosis

“I have heard Miss Allie B. Hazard lecture on Astrology a number of times, and have no hesitancy in saying that all who hear her cannot help feeling that they have not only been instructed, but highly entertained.”

JOHN P. ST. JOHN, Ex-Governor of Kansas.

To Whom it May Concern:

This is to say that I am acquainted with Miss A. B. Hazard, and have heard her lecture at various times with pleasure and profit. Personally I do not know anything about astrology, augury or palmistry—my specialty being agriculture—but in any event Miss Hazard makes her theme very interesting, and makes with her science some remarkable conclusions. Best of all, Miss Hazard remembers Rule 6, which is this: “Do not take yourself too damn serious.” Her whole philosophy is one essentially of good cheer and helpfulness.

ELBERT HUBBARD.

Address: 2936 Baltimore Ave., Kansas City, Mo.